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THE OUTLOOK.

A new treaty with China has been signed. It permits no Chinese laborer to enter this country, and explicitly defines what constitutes such a laborer. It allows those laborers who now live here, and who either have families or property valued at \$1,000, or more, to go to China and return, provided they can identify themselves satisfactorily. It offers an indemnity of about \$275,000 to certain Chinese for injury done them in expelling them from towns on the Pacific coast. It permits Chinese merchants to visit this country, provided they bring credentials—a certificate from their government, issued by the American consul of the port from which they embark. These provisions are to continue for a period of twenty years. Doubtless this sop to the Cerberus of the Pacific States will be highly relished, and voters will not forget it; but the policy of exclusion should not be confined to the Chinese. Other immigrants are fully as unscrupulous as the Chinese laborers. They mind their own business, literally and figuratively; they are diligent; they never engage in strikes; and they never patronize the saloon.

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mean nothing else than a change of ministry, with M. Floquet as premier and himself as minister of war—a pro-Russian ministry, in short. And the present government has good reason to fear Boulanger's power. In the recent elections the General received 75,000 votes for the Chamber of Deputies in the six departments, though constitutionally ineligible, and though he refused publicly to be a candidate. The government cannot help interpreting this vote not as a desire upon the part of the people to force General Boulanger into the Chamber, but as a significant expression of their desire that the minister of war shall be one who believes in national rehabilitation. The coming battle will be fought in the Chamber, where the friends of the dismissed General will demand a hearing. If the Tirard cabinet weathers this new storm, it and France will have reason to congratulate themselves.

Some weeks ago, a protégé of the United States living at Rabat, Morocco, was illegally imprisoned, and the authorities, though notified by Consul General Lewis of their violation of treaty rights, refused to release the prisoner. Shortly after, a second indignity was committed: The Pasha at Casa Blanca caused an American protégé, with his wife and children, to be publicly whipped in the streets, and followed up the humiliation by throwing them into prison and burning their house. The consul general telegraphed the facts to the admiral of the European squadron and asked for assistance, but owing to the departure of the "Pensacola" for home, no ship was available until the arrival of the "Enterprise" at Gibraltar, when she was ordered to proceed at once to Tangier, and demand the release of the prisoners, with suitable reparation. The ship is now lying off the latter port, and the consul general has given the Morocco authorities fortnight in which to afford satisfaction. The French and British agents at Tangier are urging the Sultan to accede to the demands of the American consul general; and he will probably yield.

FREE SPEECH ON PUBLIC GROUNDS.

[The Prelude of Mr. Cook's 18th Boston Monday Lecture.]

CENSORSHIP of the press would not be endured in Boston for an hour. But for precisely the same reasons which make paternal restriction of the freedom of the press odious and dangerous, a censorship of the platform and of the pulpit ought to fill every honest citizen with indignation. Ten men suppose that no one could print a newspaper in Boston without permission from the municipal government? What if an attempt were made to limit the sale of your newspapers to private establishments, or to certain public halls hired for the purpose of such sale? What if the press had no freedom to distribute its issues on the Common and public grounds? Unlicensed printing is a greater danger than unlicensed free speech, in a community that can read. Something might be said in military times in support of such an ordinance, and yet American sentiment would soon become weary and ultimately explosive if there were any serious effort made on the part of officials to extend such an ordinance into the average days of peace. It might be said that if you license one man to print a newspaper you must license another, and that if you have no sieve through which to pass fanatics and eccentrics, all kinds of mischievous doctrines will be publicly taught with impunity. A license, it might be claimed, should be required for printing in order that the abuse of free printing may be avoided. This, however, would raise a very old question, one very hotly debated at about the time Boston was founded. In 1644, or some four years from the time the corner-stone of this city was laid, John Milton published his famous tractate, entitled "A Plea for Unlicensed Printing." Seven years after this city was commenced, Jeremy Taylor published a famous paper called, "A Defence of the Liberty of Prophecy." Both papers have become classics in our literature. It is humiliating for me at this late day, and sitting on a Boston platform, and speaking in the presence of some of the fathers of the city, who know what our liberty has cost, to be obliged to defend one more John Milton's positions. I assume here this morning that you all believe in the liberty of unlicensed printing, for John Milton was the first American. We have just put up a window in St. Margaret's near Westminster Abbey, the gift of a good citizen of Philadelphia, with Archdeacon Farrar to deliver the oration, and our revered New England poet, Whittier, to utter a holy word of benediction in the form of song. I will strike, therefore, as the key-note this morning, these old tractates of Milton and of Jeremy Taylor, unlicensed printing and unlicensed free speech. We have had them two hundred years and more, and they have proved safeguards of civil and religious liberty. The right of peaceful assembly, the right of orderly public discussion, I maintain, is the bulwark of American institutions, and must not be interfered with by any remnants of paternal government imported from abroad.

You think I speak with the hot blood—of youth, I was about to say, for I feel young on this theme; but take the words of our Nestor among religious disputants, Prof. Phelps of Andover. He said in 1885: "Paternal restriction of free speech on Boston Common is as much out of place there as a whipping post." Will you his Austin Phelps? He goes on to say that "in Prague and Vienna, there was passed a law requiring that preachers must ask leave of the police to hold a religious service, a very harmless law when harmlessly administered. But practically that law in Prague and Vienna is often a gag to Protestant preachers. The grip of the Jesuit is hidden in the glove of the policeman." I have not said that, but one of the fathers of New England theology in its present form has said it (See *Congregationalist* for July 23, 1885).

Every liberty I ask for myself I will give to every man of any creed, who will keep the peace, speak only to an orderly and peaceable assembly, and observe the restrictions of statute law. Ample is the statute law in its power to repress the abuses of unlicensed printing. Ample, as I expect to show, is the power of the statute law of this Commonwealth to repress the abuses of free speech. And the commencement of the discussion on this matter ought to be a distinction between the use and the abuse of unlicensed preaching.

What is the ordinance for the repeal of which so many hundreds of our best citizens have petitioned? It was originally passed in this city in 1862, in war times, and may have had more or less excuse in the time of the draft riots. At present it stands on its statute books (revised ordinances of the city of Bos-

ton, 1885) in these words: "No person shall, except by the permission of the Mayor, deliver a sermon, lecture, address or discourse on the Common or other public grounds."

This is a restriction, not of the abuse of free speech, but of the use of it. As an eminent lawyer showed the other evening, in a hearing on this topic before the city government, a close construction of the ordinance would prevent a man discussing with any elaborate-ness any topic of religion, or politics, or social life, on the Common. What is a discourse? This very broad term has been so interpreted as to cause the arrest of the author of the hymn we have just sung, for reading without note or comment passages from the chapters of the Bible, yonder on Flagstaff Hill. What is a sermon? It is, according to the dictionary, a discourse intended to give religious instruction. What is an address? A short exhortation is an address. A brief speech at a political meeting is an address. If an audience calls out a speaker not licensed for the occasion, and he makes his bow and adds a few words as courteous response to the invitation, he has made an address, and for that he may be arrested. If an exhorter, at the close of a religious service, wishes to add a few words to the sermon, he cannot do so, for he is gagged by that ordinance. The preacher may have a commission from the Mayor, under a few chapters of the Bible, yonder on Flagstaff Hill. What is a sermon? It is, according to the dictionary, a discourse intended to give religious instruction. What is an address? A short exhortation is an address. A brief speech at a political meeting is an address. If an audience calls out a speaker not licensed for the occasion, and he makes his bow and adds a few words as courteous response to the invitation, he has made an address, and for that he may be arrested. If an exhorter, at the close of a religious service, wishes to add a few words to the sermon, he cannot do so, for he is gagged by that ordinance. The preacher may have a commission from the Mayor, under a few chapters of the Bible, yonder on Flagstaff Hill.

Here is a building with a fence ten feet high around it. Inside the fence are chained a dozen of the most bloodthirsty and bull-dogged of the market can supply. Within that building forty young women lead the lives of slaves to the accursed passions of men of the most barbarous modern type. When lately a daughter of a preacher, attracted by an offer of high wages, went to one of the towns in the lumber woods in which such houses as these exist, and when she found herself face to face with Gehenna in her prison, she made appeal to the first man who appeared to her knees and besought him to rescue her. At last her pleadings penetrated his befogged intellect and dulled his sense. He went out and induced a friend to assist him, and then the two, with loaded revolvers in their hands, entered the building, led her out, and sent her home to her mother. These facts are attested by a home missionary. What am I reading from? A leader of the Woman's Christian Temperance Union, issued under the authority of one of the superintendents, Mrs. Peters, and her secretary, and thoroughly authenticated as having the endorsement of that great national organization, which is doing as much for the elevation of woman as any ten other organizations ever known to history. "Who can tell," this document concludes, "the story of that one young girl, who, in trying to scale that high bulwark, was caught by the bull-dogs and was nearly torn to pieces, and then kicked by the keeper of the place till she died?"

Mr. Pufferdoff, whom most of you know as a man of singular eloquence and genius, first gave me an account of the bull-dogs and of the fences of these unreportably infamous houses of the lumber woods. This led me to my next information. And what have I here endorsed on it? Language which I assure you went to my heart. I read here in the handwriting of Mr. Davis, now behind the bars of Charles St. Jail: "It is affirmed by newspaper experts that 7,000 girls are annually destroyed in the dance-houses of Michigan and Wisconsin. This will give a little insight at a glance into our work for women. I am interested for the souls of men and women in these regions."

Why is he not there? Why is he not at this moment prosecuting the holy work to which Providence called him among the lumber camps of the great lake region? He has been incarcerated by the city of Boston. For what? For preaching the Gospel to the poor on Boston Common without a permit from the Mayor. He has been incarcerated under an ordinance of your city, and held back from this glorious work, because the effect of preaching is feared by a city government, which, nevertheless, can open a hall and assist in giving a belt to a champion slugger.

It may require a little attention to cautions, it may require us to go out to the polls in the rain, to unseat all this mischief from the saddle in which is now placed itself to drive rough shod over the patriotic heritage of our city. I hold, nevertheless, that it is not we degenerate sons of illustrious sires, the time has come for us to exert ourselves and make such a protest that the city can no longer be governed by what Mr. Davis thinks is an alliance of gin and Jesuitism. I am amazed at the recklessness of this audience. I have made no assertion concerning gin and Jesuitism, or effortless gentility; but the three together are a dangerous alliance.

I have visited in the jail this evangelist, and with one who now sits in this audience have knelt with him in prayer. He seems to live in a very lofty frame. You converse with him, and the whole atmosphere of his speech convulses you at once that he is not speaking notoriety, that he is a man of high culture, deep religious nature, and of unflinching conscientiousness. I have known him twenty years. He does say "thee" and "thou," as Roger Williams did. He has adopted the Quaker speech; occasionally he is rather sharp in his epistles. Undoubtedly they have been whetted keen on the bars of the prison. I am not sure I should be entirely ironic myself if I were in jail for no moral crime at all. This man is brave, and if there is a braver man than Mr. Davis, it is Mrs. Davis. You may go to the cell in the jail in Charles St., you may go to her home, you may go to this book, which he has written behind the bars of his jail, and which I hope you will possess yourselves of, and you will find evidence that, although he is indeed a man of intense convictions, he is a man of culture and lofty religious nature. It is a bad law that puts a good man in jail for no moral crime. It is a bad law that gags preachers here in Boston and gives ovations to slug-gers. It is a bad law that gags evangelists, and will not gag the brothel bull-dogs in Wisconsin and Michigan.

Here, then, are my reasons for asking for the repeal of the ordinance forbidding in Boston orderly and peaceable free speech on public grounds without municipal permission.

1. The ordinance is liable to dangerous perversion to the injury of the just rights of the citizen and of the good name of the Commonwealth.

In the case of an ordinance requiring a permit for

printing, you would see that it might easily be perverted by partisan or denominational feeling. It is not necessary for me to pause at all to show that unregulated power to regulate is not an American fashion in politics. There used to be a liberty tree under which our fathers met on Boston Common, and you preserve an effigy of it on one of your streets. If that tree is to be cut down, let it not be by municipal hatchets merely. Let it be by the axes of all the people. That tree I mean to defend until the State or the nation interferes. I bow to statute law; but a city ordinance has so many corrupting influences by possibility, at least, behind it, and in actuality so often found there, that I insist upon it that men of good sense ought not to expect an ordinance of this sort to escape perversion for any great length of time.

2. It has actually been so perverted.

Permits for preaching have been refused to preachers of high character. Such preachers have been fined and imprisoned for no other crime than preaching to the poor without permission. You say the Mayor has not denied a permit to anybody. That is, I suppose, technically true since 1885, when the ordinance was thrown into its present form. But previous to that date, when the permits were given by a committee of the municipal government, permits were refused again and again. Our honored ex-secretary of the Young Men's Christian Association of Boston, Rev. Mr. Deming, has asserted in documents which I have before me that that repeatedly asked for permits for such excellent preachers as the Young Men's Christian Association employs, and had been refused repeatedly out and out. A committee consisting of Rev. Dr. Gordon, Rev. Dr. Plumb, Rev. Mr. Gray, Rev. Dr. Bates, and Rev. Mr. Deming, together with Mr. Emery and Mr. Pickering, two lawyers of exceedingly high qualifications, made a report to the Evangelical Alliance not long since, in which they detailed the refusals which have been made within a very few years for permits to preach on the Common. There is no doubt about the fact that within a very short time permits have been over and over refused; and yet we read in certain journals that there would be ground for some outcry on this matter, if permits were ever refused. If there is any one journalistic crime blacker than another, it is the suppression of news when the publication of it would foster an opinion contrary to that maintained in the editorial columns. Impression by suppression is the rule with unscrupulous journals. Nobody reverses first-class journals more than I do. I bow to the editorial profession. When they do their duty there is no set of public teachers that more thoroughly deserves our reverence. But there are journals in which the reading of average intelligence on any partisan theme is a pursuit of knowledge under difficulties. This admirable report, to which I have just made allusion, was published in one religious paper, and in no other, in this city. What has occurred once may occur again.

The ordinance has been perverted to the injury of the good name of the Commonwealth.

Oh, was some power the gift of us
To see ourselves as London sees us.

What does London think of us? Here I hold The Christian, a very widely circulated religious journal. The date of it is Feb. 10, and in it I read: "In default of paying a heavy fine, an out-door preacher in Boston was lately committed to prison for twelve months! The sentence is disgracefully severe, and the proceedings are a stain upon the city of Boston. It has not been charged by any reasonable person that open-air preaching on the Common was an annoyance to the public, nor has it been insinuated that it caused obstruction of thoroughfares."

Now, if you will not tell anybody, I will read what this British editor says of the reason why free preaching is interfered with in Boston: "The fact is, the city governors are perverse and cruel. Their conduct, however, finds ready explanation in the fact that they are in great part Irish Roman Catholics, who do the bidding of their priests." This is what I am reading, not what I am saying. "With large stakes in the liquor traffic encouraging rum drinking rather than Gospel preaching, these rulers of Boston may think that their summary removal of unoffending, submissive people is firm and creditable government. It is sincerely hoped, however, that they have overreached themselves." If you please, that is the opinion of respectable London of the town at the head of Massachusetts Bay, or, at least, the opinion of a London religious journal of wide circulation, and I have no doubt it would be echoed substantially by every defender of freedom of speech in England.

Very quiet, conservative men sit in this audience and say that Boston is growing, that she may be a large city some day, that on the whole it is safest to require a permission for anybody to preach on the Common, for if any one preaches there, another may give an address there on secular topics, and all kinds of anarchists and socialists and eccentrics will appear and the people will be corrupted. London is a tolerably large town, but she has not grown so large yet as to have to require a permit from the Mayor for free speech on her public grounds. Of course she does not permit assemblies on her ornamental grounds, and here a difference of phraseology between the British Islands and the United States may mislead us. Rev. Dr. Brooks Herford, testifying the other night before the committee, said that there were some parks in London in which assemblies are not permitted, but it turned out soon that by parks he meant ornamental grounds, like our Public Gardens. I would not advocate holding assemblies in the Public Gardens. There are ornamental walks and flower-beds there, and of course they would be in danger under the feet of a miscellaneous crowd. But in the ancient assembly grounds of the people, in the parks in the historic places where assemblies have been held for hundreds of years, London still allows them to be thus held, and believes it is safest to allow them. Let the steam be blown off. Suppressed free speech has made Russian bombs. London allows all sorts of free speech within the range of the statute law. All kinds of preachers appear. Infidelity may speak out in London, but Christianity seems to hold its own there.

You think the community will be corrupted by the infidel lectures; if we allow anybody to preach on the Common, we must allow skeptics to appear there, you say. I have confidence that Christianity can hold its own in fair debate in the future as it has in the past, and that on the whole it is safest to give this historic mission, holding every speaker, Christian or anti-Christian, to the requirements of the statute law.

3. Such administration of the ordinance is a hardship to the poor who cannot buy pews in costly churches.

What is Boston Common on a Sunday? The poor man's parlor. The poor man's church, if there can be found those who are willing to speak to the crowds gathered there, and teach them the word of life. Now and then even in America a man has to be buried in patched clothes. I heard of such a man the other day, whose sister sewed together laboriously the remnants of clothing left to a poor workman, and so sent him to his last rest. Men in patched clothes are not welcome in velvet pews. It may be that certain churches in Boston are glad to see them, and yet, as we do not here make a distinction between first and second and third-class pew renters, as we do not put up a curtain, as people did once in certain churches in England, to hide the poor from the sight of the gentry, the poor stay away; at least, they are usually found absent from the leading Protestant churches. I am bringing no railing accusation against Protestant-

ism, but, as I have said some things which may have aroused the prejudice of Roman Catholics, I beg leave to make my best bow of reverence to the Roman Catholic cathedrals of the world for keeping themselves open to the poor as well as to the rich, and all the days of the week. I am not a great friend to what is taught in Roman Catholic cathedrals on all subjects, but I do reverence the openness of the cathedrals to the poorest of the poor. Protestantism is the religion, so the Catholics say, of the moneyed classes. Your poor people on Boston Common need to hear the Gospel. Many of them desire to hear it. Many of them have no other opportunity of hearing it, except there is a nobler cathedral within the reach of some one who would go and address them. You have done it. Do you expect to continue to do it? The chairman of the committee yonder said the other evening, "To whom is it a hardship to have this ordinance executed?" We reply, it is a hardship to the poor. Execute the ordinance as the city government has executed it, making it practically not a license, but a prohibition of preaching, it is a very great hardship to those who assemble where Whitefield addressed immense assemblies, where Daniel Webster often spoke, where over and over public discussions have been held in the open air. In the summer months, I repeat, there is not a nobler cathedral within the reach of 100,000 people within sound of a cannon fired on Bunker Hill, than Boston Common. The poor have votes; and if you neglect them long enough, if you allow generation after generation of them to grow up in religious savagery, the poor may by-and-by have dynamite.

4. This ordinance is a hardship to all who would educate the people by addresses to peaceable assemblies on public grounds.

5. It is a hardship to the general public by depriving it of important results of such public and free education of the people.

6. Ample provisions for the preservation of the public peace and for the suppression of the abuses of free speech exist in the statute laws of the Commonwealth. Brawling, obscenity, profanity, libel, black-mail, blasphemy and rioting are all statute crimes.

The city needs no such ordinance to enable it to keep peace on the Common. I heard Dennis Kearney speak on Flagstaff Hill, and say there something for-bidden by law. "Moscow," he shouted, "has had her confagurations; Paris, her barricade wars; and Boston may profit by their example." He should have been arrested for that sentence. How many heard him? About a score of indolent rongs, I can hardly say they were workingmen. The address produced no effect. You know how flat Kearney's mission fell upon New England. The truth has been established here by free speech. Your workingmen know they can assemble for the redress of their grievances, and that they have friends in the government and in the churches. I hear Dennis Kearney on the sand-lots in San Francisco utter very incendiary opinions, for which I think he should have been arrested; but San Francisco thought on the whole it was best to let him talk, up to a certain point. Chicago thinks on the whole it is best to let her anarchists and socialists talk, and wait for the overt act. Chicago has regiments, I am told, trained to wheel at the crossing of the streets and fire both ways with galling guns, and to fire in four directions with rifles. If a mob should break out in Chicago it would be very roughly handled. And yet Chicago, which has had so much experience with anarchists, hangs anarchists when they go beyond a certain line, but waits, motionless, for the overt act. It does not attempt to gag the anarchist, for it believes this would only re-enforce his dynamite bomb. It believes liberty has a fair chance in free discussion.

7. The ordinance is unnecessary to preserve the peace.

Mayor O'Brien admits this fact. I have here his language in a recent message, and I take time to read it, because it is a vital point: "If the city council sees fit to abolish the ordinance referred to, it will meet with my approval. I have no fear that the people of Boston who visit the Common will transgress the laws of order or propriety, or that a permit in the hands of a preacher is a necessity." The Mayor thinks the ordinance unnecessary to preserve the peace. So in 1884 a certain religious paper in this city thought, which now defends the ordinance. Here I have the opinion of the *Congregationalist*, a paper which I respect greatly for its defence of many a good cause, and especially of sound orthodoxy, but which, unfortunately, now has an opinion diametrically opposite to that which it defended four years ago: "The sacred right of free speech is being interfered with unjustly by the City Council. There is no need of any such ordinance." That is from the *Congregationalist* of July 24, 1884.

In taking its present position the *Congregationalist* echoes the opinion of the *Boston Journal* of Feb. 28. Now I have great respect for the *Boston Journal*, and I would not be misunderstood here to undervalue this noble sheet. I think the *Journal* improves rapidly from year to year. Thirty years ago at Phillips Academy I used to look into the *Boston Journal* every night to see whether Michael Flanagan and Patrick O'Dougherty had been put in the lock-up. But more important news is now given in all our journals, and it is better sifted and better arranged in every way. I rejoice in the vigor of the Boston press. But this *Journal* said not long ago that your present lecturer seemed to be in advance of the other complainants at the hearing; he was willing, this lecturer, to allow anybody to be heard who observed statute law on the Common. "Mr. Cook recognized that this must be granted, and met the difficulty candidly." The *Journal* thinks the other complainants would not have gone so far. Now I have no right to speak for the other complainants, but I never understood that we disagreed on this point. The *Journal* is misled if *Anby* has informed it that we disagree. We all petitioned for the same thing—the abolition of that ordinance, every word of it. Not only evangelical preachers protested, but representatives of Unitarian bodies. The protest was a very broad one, as well as a very earnest one, and it is minimized here in the strangest way by one representative of the secular press. And now I beg to assert that it is not quite the right thing for the religious press to take its own reformatory matters from the secular press. If the religious journals of this land would stand together, they might lead almost any great moral reform, in spite of any attitude the secular press could take. But the mischief is that our religious journals, with a few exceptions, do not do so. The *Journal* is a thunderbolt in respect of sound orthodoxy. And yet the *Watchman* said the other day that this case cannot be carried up to the Supreme Court. A legal expert has assured me that this position of that paper indicates a large amount of misinformation. I have here a book of high legal authority, from which I shall not stop to read, but I will name that some of you may consult it. It is Dwyer's "Federal Proceed-

ure," sixth edition. If you will turn to the 331st page, you will find high authority for the assertion that a case like the one now under discussion can be carried up by a writ of error to the Supreme Court. I have here in my hand a letter in which an eminent lawyer, who appeared at the hearing the other night, cites me to the very page of Cushing's reports, containing Justice Shaw's famous decision that no town or city can be allowed to make an ordinance manufacturing a new crime. Now, preaching on the Common without a permit is not a crime under the statute laws. It is made a crime only by a city ordinance; and this lawyer says he believes this single case shows the unconstitutionality of the ordinance. That same lawyer tells me that the religious journals are all wrong if they think the case cannot be carried up to the Supreme Court.

8. If unnecessary, the ordinance is unreasonable, and, therefore, of questionable constitutionality.

I know what has been the decision of the Supreme Court of Massachusetts, but the Supreme Court of Michigan has decided an ordinance touching street parades of the Salvation Army to be open to such an interpretation as to allow the parades and the preaching connected with them. The Supreme Court of Michigan decided with the decision of the Massachusetts court before it, and proceeded upon principles that show that the Massachusetts decision is at least questionable. Certainly it is questioned, and, therefore, some of us think it ought to be carried up to a higher tribunal and the question settled. Mr. Davis tells me that the only thing he wants settled is whether the Supreme Court of the land will cut or rivet for the whole nation the chains Boston has put around its Common.

9. The ordinance is unprecedented for two hundred years.

10. As liable to dangerous perversion, as actually perverted, as a hardship to the poor, as unnecessary, and as unprecedented, the ordinance is impolitic.

It is impolitic to give Protestants the unregulated power to grant permits for Catholic preaching. It is impolitic to give Catholics similar power to regulate Protestant preaching. It is impolitic for rum-sellers to require temperance preachers to obtain permits to warn the people against the gin-mills. It is impolitic for any city government so to act as to bring upon itself justly or unjustly the charge that it is largely ruled by gin and Jesuitism.

11. The repeal of the ordinance has twice been asked for by the Evangelical Alliance, an organization representing hundreds of churches of Boston and vicinity. It has been asked for by a delegation representing a large number of Unitarian preachers and laymen. It has been asked for in a petition of hundreds of citizens of all parties and denominations. The Mayor of the city has given the municipal council official notice that he would gladly sign a bill for its abolition.

George Whitefield preached his last discourse from the staircase of a house in Newburyport. The time was evening, and he held in his hands a candle, and he continued to address the people till the candle burned out. He then ascended to his chamber, and not long after to his God. George Whitefield's sacred eloquence throws a halo of fire around the Common, and that fire ought to be intense enough to melt these chains of a city ordinance constructed on the model of paternal government in Prague and Vienna, Cork and Dublin. John Wesley at one period of his ministry used to stand every day at sunset on his father's grave and preach in the open air. Unlicensed open-air preaching has reformed two continents, and unlicensed open-air preaching is yet necessary for the political and religious welfare of every free people.

12. The ordinance is unnecessary to preserve the peace.

Our life is a book. Our years are the chapters. Our months are the paragraphs. Our days are the sentences. Our doubts are the interrogation points. Our imitations of others the question marks. Our attempts at display a dash. Death the period. Eternity the peroration. O God, where will we spend it? Have you heard the news, more startling than any found in journals of the last six weeks? It is the tidings that man is lost. Have you heard the news, the gladdest that was ever announced coming this day from the throne of God, lightning couriers leaping from the palace gate? The news! The glorious news! That there is pardon for all guilt, and comfort for all trouble! Set it up in double-headed columns, and direct it to the whole race.—Talmage.

THE SILENT SABBATH.

BY REV. S. C. KEELER.

A spell of silence fell on all the town,
As gently hush by hour the snow came down
And filled the village street;
One sign of human life was given—
The curling columns rose from earth to heaven,
The falling cloud to meet.

On all that long and silent day of God,
The street by man or beast remained untrod,
And grew so clean and wide,
As stifling snows obscured the narrow grade,
And roadway lines were deeply overlaid,
And lost on either side.

The sleeping winds breathed not a moan or sigh
O'er hill or vale or through the frosted sky,
The snow-cloud fell and crowned the forest's head,
And softly round its form a mantle spread
With crystal beauty bright.

The streamlet's babbling tongue was also hushed,
And its voice was muffled as on it rushed
'Neath its burden of snow;
The bending willows bowed low at its side,
Wondering if the frozen stream had died,
And listen'd for its flow.

The holy hours foretold no Sabbath bell,
On it the charm of silence also fell,
While passed the time of prayer.
Still idly in its snowy world it hung,
And from morn to eve its silvery tongue
Was silent as despair.

The village church no people came to fill,
Its altar and its aisles were lone and still,
For no one came to pray;
No joyful songs their praiseful echoes woke,
No preacher's voice the reigning silence broke
Throughout the sacred day.

When the long Sabbath of the grave shall lay
Its spell on all the living of to-day,
And silently the rest,
'Neath summer sunshine and the winter snows,
In Christ, the Sabbath's Lord, may they repose,
In hopeful silence blest!

Concord, N. H.

Miscellaneous.

PAPAL BENEDICTIONS.

BY REV. C. C. MCCABE, D. D.

(Continued.)

PRUSSIA, victorious and progressive, still stood in the way of the schemes of the Papacy. The Jesuits appealed to Louis Napoleon. Eugene helped them in their suit. The Pope's benediction upon the arms of France was promised. Taking offence at a mere trifle, the Emperor of France declared war against Prussia on the 19th of July, 1870. The day before, the Vatican Council had decreed the infallibility of the Pope. One would think he would need some council to bolster him up a little after all these blunders. Then in spite of the lessons to be learned from Jeff Davis and Maximilian, in spite of the lessons of the Austro-Prussian war and the repeal of the Concordat, a council of men claiming to be sensible and in their right minds, did on the 18th of July, 1870, in the city of Rome, proclaim the silly dogma of papal infallibility, and millions of deluded people accepted it. That council hurled that decree in the face of the nineteenth century, and the nineteenth century, bearing on its bosom the Bible of God, swept on in its ever-brightening way.

The Jesuits with kindling eyes saw the legions of France marching out of Paris the very next day after that decree of infallibility. "A bas Berlin!" was the war-cry. Napoleon with his son by his side bade Eugene a gay good-by, no doubt expecting when he came back he would bring old King William and Bismarck home to Paris as prisoners of war. The battle of Sedan occurred Sept. 1. Napoleon surrendered to Von Moltke with 133,000 men. When did you ever hear of 133,000 Protestants surrendering to any power on earth with arms in their hands? As the metaphysicians say, "It is unthinkable."

On the 5th of October, King William and Bismarck made their headquarters at Versailles, where are the magnificent palaces of the Bourbon kings. They were there not as prisoners, but as conquerors. On December 10, the German Empire was proclaimed, and William, King of Prussia, was elected Emperor of Germany. Little did that proud monarch, Charles V, dream of such an event when he looked into the face of the monk of Erfurt at the Diet of Worms and heard him say, "Here stand I. I can do no other. God help me!" The German Empire came from the Reformation. Luther built it. There he stood, a man on whose head the papal maledictions which were hurled against him turned to blessings for himself and for his country.

Paris surrendered to Emperor William, January 28, 1871; so that it only took the German army two weeks to break the military power of France and overturn the throne of Napoleon; and it only required six months and nine days to march leisurely from Sedan to Paris and receive the surrender of the city. Quick work that! Was there ever anything like it in human history? It is part of the retribution which is visited upon the Roman Catholic Church for her bigotry and intolerance, that the nations which accept her yoke lose the many qualities necessary to produce good soldiers. The only nations which have attained to real greatness are those which have thrown off that yoke, or which have refused to put it on. This is in fulfillment of the decree of the Almighty: "I will destroy the strength of the heathen nations." Mariolatry is as subversive of all truly spiritual life as idolatry, and the history of Catholic nations shows that they come sooner or later, without exception, to illustrate the impossibility of escaping the destiny prophesied in this decree.

Macaulay, England's greatest historian, has some strong words upon this subject. He says:—

"During the last three centuries, to stout the growth of the human mind has been the chief object of the Church of Rome. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty and political servitude and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Scotland and Italy naturally are, and what four hundred years ago they actually were, shall now compare the country around Rome and the country around Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity and energy."

Nations fulfill the prophecies of the Bible and the decrees of the Almighty without knowing it. Statesmen attribute to this cause and that the fate of battles and the results of great conflicts. They will tell of the difference in the arms, or of the drill, but the difference is in the men who handle the arms, and who have gone through the drill. The history of the world shows that bigotry, superstition and cowardice are inseparably linked together. This is the retribution of God upon the nations that accept the yoke of this apostate church.

Napoleon III did not know this. From Sedan he went as a prisoner of war to Chislehurst, and there he died, broken-hearted, crownless, and throneless—a victim of the papal benediction which fell upon his head and upon his fortunes a withering curse.

But now another scene in this tremendous drama. Napoleon needed all his troops. His bayonets had preserved the temporal power of the Pope for years. The last detachment of them was withdrawn August 8, 1870, and on the 20th of the following month Garibaldi and Victor Emmanuel entered Rome. On the 24 of October the pontifical States were absorbed into the kingdom of Italy, and Rome became the capital of a united people. The papal maledictions were hurled at these great leaders, but they fell in blessings on their heads. Heaven failed to ratify both maledictions and benedictions.

Plain as these lessons seem to a Protestant mind, they are far from being accepted by Roman Catholics. Monsignor Preston, of New York, said recently in a sermon:—

"Leo XIII, like Pius IX, is held a prisoner by the hostile bayonets of his ungrateful children, but he is

stronger and more powerful to-day than ever before. The infallibility of the Pope is unquestioned. He cannot teach false doctrine. He cannot err. Every word Leo speaks from his high chair is the voice of the Holy Ghost, and must be obeyed. To every Catholic heart comes no thought but obedience. "You must not think as you choose. You must think as Catholics. The man who says, 'I will take my faith from Peter, but I will not take my politics from Peter,' is not a true Catholic. The church teaches that the Supreme Pontiff must be obeyed, because he is the vicar of the Lord. Christ speaks through him."

"Leo XIII is not only the prince of princes, but the king of kings. He is not only a spiritual ruler, but a temporal ruler. In tones as strong as those of Pius IX, Pope Leo has said, 'I will never yield; I will never give up my temporal principality.' And God, in His own time, will bring it back to him. Whether Leo XIII receives his temporal principality soon or not, we know that that day will come back to him."

The editor of the Western Watchman, a Catholic paper published at St. Louis, used the following language in an editorial:—

"PROTESTANTISM—We would draw and quarrel with it. We would fight it with the sword of truth. We would tear it with the sword of truth. We would burn it with the sword of truth. We would sink it in a hundred fathoms of Hell Fire."

Catholics have done all these things to Protestants many times. Listen now to the utterances of Cardinal Manning of England. Addressing the Third Provincial Council of the Archdiocese of Westminster, he said:—

"It is yours, Right Reverend Fathers, to subjugate and subdue, to bend and to break, the will of an imperial race—the will which as of Rome of old, rules over nations and peoples invincible and inexorable. You have a great commission to fulfill, and great is the price for which you strive. Merely, a soldier's eye and a soldier's heart would choose by intuition this field of England for the warfare of the faith. None armed or not would be found. It is the head of Protestantism, the centre of its movements, and the stronghold of its power. Weakened in England, it is paralyzed everywhere. Conquered in England, it is conquered throughout the world. Overturn here, all is lost. At the centre of the world, the whole world must be in one point. England is the key of the whole position of modern error."

And to assure the complete success of this infernal conspiracy against the happiness and progress of mankind, Ireland is to be secured as the rendezvous of England's foes, and in some supreme hour of her struggle with some continental power, the Pope will absolve all Catholics in the British Empire from their oath of allegiance to their government, and while fighting for her very existence she will have to deal with millions of enemies in her own household. Stripped of its Gladiatorial glamor, this is the Home Rule scheme. The Jesuits and the devil are at the bottom of it, and the Pope has given it his benediction. Wm. E. Gladstone is the James Buchanan of England. Never did two rulers so nearly resemble each other.

If U. S. Grant had been Premier of England, Gordon would not have been left to perish at Khartoum. The friendly tribes of the Sudan would not have been delivered to the avenger's hand, and Ireland would not have been turned into a pandemonium. A man who allows such events to transpire, may be called the "grand old man" by American newspapers whose editors have no knowledge of the bloody history of the Roman Catholic Church, but thoughtful Protestants should be careful how they lend the weight of their moral influence to a cause that has the approval of the Jesuits, who seek to subvert the liberty of our own Republic.

The Roman Catholic Church is rapidly rushing into conflict with the Protestantism of this country. Among the results will be the confiscation of the property she has stolen from cities and States, and the annual visitation by legislative committees of all her nunneries, where at this moment hundreds of helpless women are held in captivity against their will. The debate that must go forward will bring out the facts. The facts will make public sentiment. Public sentiment will become law. The execution of the law will be resisted. Then the cyclone of a long-suffering people's wrath will gather; and in that tempest the banyan tree of Protestantism will strike its root deeper into the soil, and the "root of Jesse will stand for an ensign of the people; to it shall the gentiles seek, and his rest shall be glorious."

CANADIAN NOTES.

BY REV. EDWARD BARRETT, M. A.

PRESBYTERIAN ministers in Ontario appear to be in great demand. Rev. F. McLeod has just gone from Toronto to Victoria, British Columbia, to take charge of a church with a salary of \$3,500. His late congregation gave him a gold watch and massive chain as a parting gift.

Knox Church, Winnipeg, Manitoba, since its vacancy, has vainly called several ministers in Ontario, but now has extended the call to Rev. Dr. McTavish, who has only been settled a short time in Lindsay, where he has been made a great blessing. He excels as an evangelist, and pays great attention to young men. It will be a loss to his present church if he accepts.

Mr. Ferdinand Schiverea, of New York, has been holding evangelistic services in several places in Ontario. Wherever he has gone, great crowds have flocked to hear him, inasmuch that the largest places available could not afford sufficient space for their accommodation, and therefore on several evenings "overflow meetings" would be held in neighboring churches. Mr. S. would speak in one place and then go to another, so that he would hold two meetings the same night, besides one in the afternoon. On Sabbaths he sometimes addresses four or five meetings, so that he is abundant in labors. He is a good platform speaker, though somewhat rugged in delivery, and apt frequently to break away from his theme to entertain his auditory with anecdotes which are sometimes irrelevant, but he always turns them to good use. He aims to do good, and denounces intemperance, dancing, card-playing, and other popular sins, in the most earnest manner. In preaching he does not attempt much Scripture exposition, but quotes passage after passage in an apt manner. At all the places which he has visited, hundreds have professed to receive God.

The Queen's University Jubilee Endowment Fund (Presbyterian) has reached the desired amount—\$250,000. One gentleman subscribed \$10,000; three subscribed \$400 each, four \$300, fourteen \$250, thirteen \$200, one hundred and four \$100, and fourteen \$50. Two hundred and twelve persons contributed \$77,112.

The students of the Presbyterian College, Montreal, have for the past year or two personally contributed the funds necessary to support a native teacher in Erromanga, and another on Efate in the New Hebrides. In addition to these two, they are this year to provide the means for the maintenance of a native teacher on Santo, Rev. J. Annand's new field of labor. Nine of the students who are

attending college contemplate devoting themselves to the foreign mission work.

The congregation of Zion Church, Montreal (Congregational), who are now worshipping in a hall on St. Catherine Street, are endeavoring to raise \$8,000 to erect a church building, as the congregation has outgrown its present accommodations.

The Canadian auxiliary of the McAll Mission held its annual meeting in Toronto in the Young Men's Christian Association ladies' parlour. There had been raised during the year \$1,053. The McAll Mission now supports one hundred halls in France, besides Sunday-schools, weekly classes, industrial schools and circulating libraries. Arrangements have also been made to support two other halls—one at Rochefort, and one at La Rochelle, at an annual cost of \$1,000.

The temperance people met with a severe defeat March 1, by reason of the repeal of the Scott Act being carried in the county of Halton. The Act was adopted in April, 1881. In September, 1884, an attempt was made to repeal it, which was defeated by a large majority. Now, however, the enemies of the Act have obtained a triumph. In the six years that the Act has been in force, the county has flourished in all departments of trade, and no expense has been incurred in enforcing the Act, as the fines inflicted for violations have more than met all expenses.

It is worthy of remark that the Scott Act was first carried in Fredericton in 1878. Since then it has been voted upon in upwards of 80 counties and cities, of which 63 have adopted it. Nine counties and cities have voted twice, and three, three times, and the aggregate majority in favor of the law has reached nearly fifty thousand, so that Halton is the first serious blow the temperance people have received. It is well known that liquor men have used money freely, but some must have betrayed their principles.

The battle against the drink fiend will be a fierce one. At Kemptonville, Ontario, the Methodist church was nearly destroyed by fire; the loss was \$3,000. The deacons of the Baptist church in the same place received more than one anonymous letter threatening to burn their church unless the minister, who is a strong temperance man, was dismissed. Tradesmen known to be favorable to the Act have suffered various depredations. At another place in the same county eleven buildings were set on fire, and five constables were stoned and assaulted. One minister was threatened with murder. The temperance people in the county are undismayed; forty tavern-keepers have been fined, three have been sent to the penitentiary, and the assaults on the constables were fined \$800.

At another place—St. Thomas—twenty hotel-keepers were arraigned for violating the Act, and pleaded guilty to a second offence and were fined \$100 each, which they paid with costs of \$1.35 each. Two others pleaded guilty, and were fined \$50 each and costs, \$1.35 each. The total sum amounted to \$2,120.70. Where inspectors and police magistrates do their duty, the Act is no failure.

PORTLAND MUNICIPAL ELECTION.

BY REV. D. B. RANDALL.

MR. EDITOR: In your issue of the 7th inst. you gave a very excellent and truthful article upon Gen. Neal Dow, of this city, and stated the fact that he was nominated as a candidate for mayor of Portland. The election was held on the 5th inst., and Gen. Dow was defeated by his opponent, Mayor Chapman, by some over 1,500 majority. As this fact will be heralded through the papers, and will be used as against prohibition in Maine, it may not be out of place for me to state the facts in the case.

Some weeks since, Rev. Mr. Bailly, pastor of State St. Church in this city, one of the most popular Congregational ministers in the State, preached to his people a sermon on temperance, in which he stated some very startling facts with reference to the use and sale of intoxicating liquors in the city, and called attention to the fact of the neglect of the officers of the law to properly and impartially enforce it. This sermon was published in one of our dailies, and, of course, created a good deal of excitement and discussion, publicly and otherwise. Mayor Chapman and his friends construed it as a personal attack upon him, although the sermon made no personal allusion. As the time for the municipal election approached, the third party, or "Prohibition party," called a caucus and nominated Neal Dow for mayor. The Democrats also called a caucus, and failing to make a nomination, endorsed, for some reason best known to themselves, the nomination of Mr. Dow. Then the Republicans put in nomination for the third term, Mayor Chapman. Thus the issue was made up—an issue, as the friends of temperance asserted, between rum and no rum, or, as some said, between the enforcement and the non-enforcement of the "Maine Law."

This, however, was denied by the leading Republicans, who asserted, and tried to make their followers believe, that this was an attempt on the part of the Democrats to divide and destroy the Republican party. There was, of course, a great deal of heated discussion, and not always in the best of feeling.

The election came, and, as I said, Gen. Dow was defeated. Now, what was the cause of the defeat? 1. Many Republicans were made to believe that Mayor Chapman was enforcing the law as fully as it could well be enforced; that the Democrats were plotting the destruction of the Republican party; that the Democrats were not sincere in their endorsement of Neal Dow, and, if successful now, it would defeat them in the September election. Thus many voted against Dow, though believing in the impartial enforcement of law.

2. A large number of Democrats, instead of voting for Dow, as they by their endorsement of him were in honor bound to do, voted for Chapman. This was true of every rumrunner and the scores they could influence, many of whom they enticed into their dens, gave them rum or whiskey for their intoxication, putting a Chapman vote in their hand, and carting them to the ward rooms to vote. The fact is, these men considered themselves safer under Chapman's administration than they would be under Dow; so that Mayor Chapman was elected by the rum vote of the city, aided by misguided Republicans. More than a thousand good, faithful Republicans voted for Gen. Dow. These, with such honorable Democrats as voted, together with the Prohibition party, gave Gen. Dow more than 1,900 votes. Then,

again, a large number of Republicans, not willing to vote for Chapman, and not ready to vote for Dow, stayed at home or cut off the head of their ticket.

3. Gen. Dow, as you said, is about 85 years old, and a large number of voters, fearing he was so old that the interests of the city would not be safe in his hands, did not vote at all. In the election the real question was not a political one, but narrowed down to the enforcement or non-enforcement of the law. So it was not a Republican triumph, nor fairly a rum victory, although by the circumstances it was made to appear such. If the question of the enforcement of the law was put before the people of Portland, unbiassed by party ties and party influence, two-thirds of the people, I have no doubt, would vote in favor of its impartial enforcement. No, the Maine Law is not a failure. It is enforced, throughout the State, with the exception of a few cities, thoroughly and impartially. The friends of the law in this city are not discouraged. Our pickets have found the enemy, and we are determined to conquer.

Portland, Me.

To-day, to-morrow, evermore,
Through cheerless nights without a star,
Not asking whither or how far,
Rejoicing though the way be sore,
Take up thy cross
And follow Me!

I cannot promise wealth or ease,
Fame, pleasure, length of days, esteem;
These things are vain, and they are seen;
If thou canst turn from all of these,
Take up thy cross
And follow Me!

I promise only perfect peace,
Sweet peace that lives through years of strife,
Immortal hope, immortal life,
And rest when all these wanderings cease;
Take up thy cross
And follow Me!

My yoke is easy; put it on;
My burden very light to bear.
Who shareth this My crown shall share—
On earth the cross, in heaven the crown;
Take up thy cross
And follow Me!

—The Quiver.

EDUCATIONAL ITEMS.

—Oberlin's president, Dr. Fairchild, is ninety years of age.

—President Eliot says a student can live at Harvard for \$500 a year, and enjoy "all the advantages" for \$800.

—The presidency of Hiram College, Ohio, has been accepted by Rev. E. V. Zollars, a Presbyterian pastor of Springfield, Ill.

—Prof. Asa Gray, the botanist, never had any collegiate education. He was an evolutionist and a devoted Christian.

—There are 163 African students matriculated in Berlin University this winter.

—Mr. Cornelius Vanderbilt has given \$20,000 for the fitting up of a manual training department to Vanderbilt University at Nashville, Tenn.

—The woman's college, founded by the Methodists at North Baltimore, Md., will be formally opened in September.

—A. S. Barnes, the New York publisher, has given Cornell University a large pecuniary foundation for an annual prize to the student who writes the best essay on Shakespearean plays or related topics.

—Adelbert College, since Dr. Haydn became its president, has secured an endowment for a chair in biology and also a gymnasium.

—President Webster, just appointed to Union College, is reported as a quite remarkable scientist, with one of the finest collections the country has in marine zoology.

—Prof. W. R. Brooks, of the Red House Observatory, has just been elected a Fellow of the Royal Astronomical Society of England, in recognition of his astronomical discoveries. The movement is non-sectarian, and brings out a large congregation to each service.

—The Lincoln (Me.) County News says: "Miss Nettie A. Brown has left us to become an associate teacher with her brother, Prof. Henry W. Brown, in the faculty of New Hampshire (N. H.) Literary Institution and Commercial College. She will also continue her musical education." We learn that the teachers named above are the son and daughter of Rev. Wm. L. Brown, of the East Maine Conference.

MINISTERIAL ASSOCIATIONS.

LEWISTON DISTRICT MINISTERIAL ASSOCIATION.

The winter session of this Association was held in the High St. Church, Auburn, Feb. 20-22. The falling rain and slippery streets of Monday evening kept many in their homes; but the favored few assembled at the church, and enjoyed and were profited by a delightful social service led by Rev. C. F. Allen.

Tuesday morning the Association met in social service at 8.30, led by Rev. J. Bean. At 9 A. M., Rev. E. T. Adams, the president, called the Association to order. Rev. M. E. King, of Bowdoinham, read an excellent paper on "The Revival We Need." Three kinds of revivals were spoken of, two of which we do not need, one for which we ought earnestly to pray. They are illustrated in the parable of the sower. We do not need the stony or thorny ground revival; but every church needs the good-ground revival. The character of the revival will be determined by the state of the church. The church whose members and ministers, as a daily habit, walk with God, and have stamped upon their hearts, "Holiness unto the Lord," will produce the good-ground revival. The discussion of the question, "How Can Our Conference Sessions be Made a Greater Source of Profit to the Church?" was opened by Rev. W. F. Berry. He urged the need of a course of lectures, at the session of the Annual Conference, by some leading minister, on topics of practical value to ministers. Rev. J. H. Roberts, of Fryeburg, read a carefully-prepared review of Dr. Strong's "Our Country."

Tuesday afternoon a sermon was preached from 1 Cor. 3:16, by Rev. M. K. Mabry, of Turner. The venerable Rev. W. F. Farrington offered prayer before the sermon, and gave an exhortation at its close. Rev. W. S. McIntire called attention to the appointments to the charges (see Minutes, page 49) for General Conference expenses, and urged the preachers to see that they are fully met. Mrs. C. F. Allen, by request, presented the claims of the Woman's Home Missionary Society.

Rev. N. C. Clifford led the social service Tuesday evening. At 8 o'clock Rev. J. A. Corey gave a most enjoyable and profitable lecture on Japan.

Rev. E. W. Kennison led the prayer-meeting Wednesday morning. Upon the topic, "The Important Issues of our Next General Conference," Rev. C. F. Allen read a paper, suggesting the following important changes in our church polity: The revision of the Ritual; the election of more missionary bishops; the election of the bishops for a term of years instead of for life; the enlargement of the disciplinary authority of the presiding elders in the matter of the appointments; the election of the presiding elders by the Conference; and the ordination of women to the office of the ministry. Rev. A. S. Ladd read a practical paper on "How Can Church Societies be Made a Means of Grace?" Much discussion was awakened by this question.

Tuesday afternoon Rev. H. Hewitt, of Monmouth, preached a searching and profitable sermon from Gal. 6:7, 8 and 9.

Rev. E. Martin was present at the day sessions, and participated in the discussions. Wednesday evening, Rev. W. F. Berry gave a talk on South America. By invitation of the pastor, Rev. A. S. Ladd, the Association examined the new parsonage now nearly ready for occupancy. It is a model house, provided with furnace, bath-room and other modern improvements.

By invitation, the October session of this Association will be held at Bowdoinham. W. F. BERRY, Sec.

BANGOR DISTRICT MINISTERIAL ASSOCIATION.

This Association met at Carmel, Me., Feb. 20-22. On account of a driving storm of rain and the consequent bad condition of the roads, the attendance was not large, but the entire program, with the exception of one article, was taken up, and the discussions were both interesting and profitable. Monday afternoon Presiding Elder Osgood preached a very helpful sermon on the removal of hindrances, from John 11:39. Bro. Tinsling preached Monday evening on "Prayer," from Phil. 4:6, clearly defining the nature and enforcing the duty of prayer.

Tuesday morning, after a devotional service conducted by the secretary, the presiding elder and pastors present reported the condition of the work on the charges. From these reports we find that the benevolences of the church are being faithfully attended to, and the appointments are in many cases more than met. More than half of the charges report revival interest and the conversion of souls, and at several points an extensive work of grace prevails.

Bros. A. Prince and J. Tinsling read carefully-prepared papers on the question: "Does the Duty of Forgiveness as Taught by Christ Include Conjugal Infidelity and Disobedience by Children?" There was substantial agreement in the treatment of the subject by these brethren. "Was Deception Excusable Under the Old Testament Dispensation?" was ably discussed by Bro. Rogers. The brethren appointed to write on "Reality and Personality of the Devil," being absent, Bro. Prince was invited to open the discussion, in which there was a remarkable agreement as to the reality of the devil. Bro. Lindsay presented an able paper on "Ministerial Courtesy," and by the unanimous request of the Association he was desired to present it for publication in ZION'S HERALD. Essays were then presented by Bros. Clifford and Southard on "The Witch of Endor." "Methodism and Missions" was presented in a very interesting paper by Bro. Osgood.

Tuesday evening Bro. Osgood administered the sacrament of baptism to a young lady, a recent convert, after which J. R. Clifford preached on "Walking with God," from Gen. 5:24. The Association was very kindly entertained by the Carmel Church and their pastor, Rev. N. R. Pierson.

J. R. CLIFFORD, Sec.

EASTERN BUCKSPORT DISTRICT MINISTERIAL ASSOCIATION.

This Association met for the first session of its winter meeting at Machias on Monday evening, Feb. 20. Bro. Eldridge, of Cutler, preached an excellent sermon.

Tuesday morning the work of the day was opened by a prayer service led by Bro. Kearney. Presiding Elder Haley was elected president, and D. B. Dow, secretary. The programme was opened with a paper by D. Smith, of Columbia Falls, on "Why Infant Baptism Practically Ignored in the M. E. Church?" Bro. Prescott, Eldridge, Dow, Kearney, Whidden, Ross, Fuller, Haley, and Bro. Green of the Congregational Church, took part in the discussion which followed. The brethren declared by resolution that they would preach once in the year upon the subject. Bro. Eldridge then read a thoughtful paper on "Family Religion." D. B. Dow preached from the text, Mark 8:36. Bro. Prescott read a paper on "Family Religion." The essay closed with a long list of names, eminent in every department of life, from ministers' families, in refutation of the slander that ministers' and deacons' sons and daughters are always bad. Bro. Green quoted statistics to the effect that 86 per cent of ministers' families turn out well. An essay sent by Bro. Winslow, who was not present, was read by the secretary upon "Systematic Benevolence." Essays were read by Bros. Kearney and Whidden on "Political Sermons."

Tuesday evening Bro. Prescott, of Eastport, preached from Lev. 10:10. At the close of this service Bro. Haley read the loving greetings of the Bangor District Association, then in session at Carmel. Bro. Fuller read an exegesis of Rom. 7:15-25. It was an able paper. Bro. Dow read a paper on "The Influence of Religious Song on Christian Experience." "Conditions of Revival" was discussed fully by all present. The nearly unanimous sentiment of the brethren was that the primary condition of revival was a church baptized with the Holy Ghost.

D. B. DOW, Sec.

(See also Page 5.)

FROM HERE AND THERE.

—Two hundred and seventy-one asteroids had been discovered at last accounts. These little planets, thought by some to be the remnants of a formerly-existing, but now exploded, larger planet, are constantly receiving new additions to their numbers by the discoveries of later observers.

—The relative number of persons speaking the different languages of the world is thus stated by Prof. Kirchhoff, to decide a dispute as to the most popular tongue. Chinese is spoken by 400,000,000, Hindustani by something more than 100,000,000, English by more than 100,000,000, Russian by more than

70,000,000, German by 58,000,000, and French by about 40,000,000.

—The sardine and other tins, of which such thousands are thrown away, go to support a branch of industry in Paris which is deeply interesting to the youthful part of the population; for, after being stamped into shape by machines of simple construction, they reappear in the form of countless armies of the soldiers, which are sold at prices so low that the manufacturer could not possibly afford to buy his material new from the tinman.

—Austrian engineers speak favorably of Giesz's pilot-engine for preventing railway collisions. It is worked by electricity, under the control of the engineer, and is run at any desired distance in front of the train, which it stops automatically on encountering any obstacle.

—A Vienna engineer named Fischer has just taken out a patent for a new smoke-absorbing process. He proposes, by means of electricity, to condense the solid part of the smoke as it arises from the coal, the carbon thus solidified falling back into the furnace.

—"Feel the weight of this door," said a New York builder to a reporter, who was looking at an unfinished apartment house up town. The reporter prepared to lift what seemed a polished mahogany door, but it proved too light for any wood. "It is made of paper," said the builder, "and while it costs about the same as wood, is much better, because there is no shrinking, swelling, cracking or warping. It is composed of two thick paper boards, stamped and molded into panels, and glued together with glue and polish, and then rolled through heavy rollers. It is first covered with a water-proof coating, then painted and varnished and hung in the ordinary way. Few persons can detect that they are not made of wood, particularly when used as sliding doors."

RELIGIOUS SUMMARY.

—John Wanamaker has given \$85,000 to the Young Men's Christian Association of Philadelphia.

—The Canadian Independent has lately passed into the editorial control of Rev. William Wye Smith, of Newmarket, Ont.

—A branch of the Young Men's Christian Association has been organized by the colored men of Norfolk, Va.

—Rev. B. Fay Mills has been engaged to share with Rev. Dr. George F. Pentecost the editorial responsibility of the religious magazine, Words and Weapons.

—Dr. Edward Judson of New York is confined to his home from a long illness, having been some morning last week, spraining his ankle and breaking a tendon.

—Rev. R. Henry Ferguson, pastor of the Dutchess Temple Baptist Church, Boston, has been appointed by the Missionary Union to the mission to the Ka-Chins. These people occupy the hills of Upper Burma, and as yet have no written language.

—A chapel erected at Lintilhough, Scotland, in memory of Mary Queen of Scots, was opened last week.

—Rev. Dr. E. Cooper retired from the editorship of the Mid Continent with its last issue, and is succeeded by Rev. Dr. A. A. Taylor.

—Rev. Dr. John De Witt, of the Theological Seminary of the Reformed Church of New Brunswick, has been secured as temporary supply for the pulpit made vacant by Dr. Ormiston's resignation. Dr. De Witt was one of the revisers of the Old Testament.

—Rev. Dr. William S. Kerr, professor of systematic theology in the Hartford Theological Seminary, died on Sunday, aged 60. He was a native of Newark, N. J., and an alumnus of Rutgers College, but he graduated from Amherst in 1851, and from the Union Theological Seminary, in New York, in 1854.

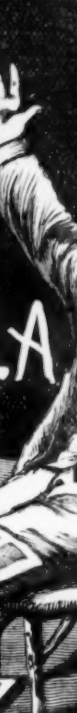
—The Salvation Army of London have established a cheap food depot at the East End, to relieve the distress which prevails there. For one penny an adult receives refreshment and a night's lodging, or soup and bread. For a halfpenny he gets either bread or soup.

—The king of Norway and Sweden is said to be the only crowned head in Europe who refused to send congratulations to the Pope on his sacerdotal jubilee. According to the census of 1880, there were only 810 Catholics in Sweden, and a proportionately small number in Norway.

—Twenty-five leading business men at Bridgeport, Conn., pledged \$15,000 toward a new Young Men's Christian Association Building. Dr. L. de V. Warner has a valuable lot of land which he says he is holding for the Association. The Young Men's Christian Association in the State owns property valued at \$250,000.

—In Winnipeg, Manitoba, an Icelandic Lutheran church was recently consecrated. The size of the building is 42 by 66 feet, and cost \$4,000

\$100
her dose



For a first-class spring medicine my wife and I think very highly of Hoo's Sarsaparilla. I took it last spring. It did us a great deal and we felt better through the hot weather never before. It cured my wife of sick headaches from which she has suffered a great deal, and freed me of a dizzy, dazed feeling. I think every body to take something to purify the blood before the hot weather comes on, and we shall certainly take Hoo's Sarsaparilla this spring." J. H. JACK, Supt. Granite Railway Co., Concord.

"For five years I was sick every spring, but last year in February to take Hoo's Sarsaparilla. I used five bottles and have not seen a sick day since. I have recommended it to many friends, all now speak highly of it. This may be used for any blood disease. I think people should know of this Hoo's Sarsaparilla contains." G. W. SLOAN, in Mass.

"My blood was in a poor condition I thought I tried Hoo's Sarsaparilla, and I found it the best medicine I ever used. I can recommend it to every body." MRS. NELLIE M. COLE, Portland, Me.

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The Family.

AT THE CROSS.

BY REV. JAMES YEAMER.

O sacred Head, with sorrow crowned!
O blessed Hands, nailed to the tree!
O precious Body, bruised and bound!
O broken Heart, transfixed for me!
Thou Lamb of God, to Thee I pray;
Take all my sin and stain away!

O Jesus! Spineless Victim slain!
O slaughtered, sacrificial Lamb!
Rescued by Thee from guilt and pain,
Saved by Thy wounds and death I am,
O Love! That Thou, my Lord, shouldst die,
To save a wretch so vile as I!

O shameful cross! O cruel throne!
O martyr's nail, and vengeful spear!
Symbols of sin I hate and mourn,
That caused the pangs my Lord did bear;
Now let the memory rend my heart,
And pierce with penitential smart!

Yet, glad I hail the crimson stream
Which issues, Saviour, from Thy side;
Thy precious blood doth me redeem—
I plunge me in this cleansing tide,
And all Thy passion's virtue prove,
And rise to sing Thy dying love!

THE YELLOW ELMS.

She lay within her chamber, pale and ill,
Bound to her bed by cruel bonds of pain;
Outside the leaves were falling, all was still,
Save for the dripping of the dail, and rain.

The elms that year were yellow all the way,
From tops to base, the boughs that fringe and grace
Their tall, straight trunks, like little curls that stray
And cling, caressing, o'er a woman's face.

And through the leaves, as through a yellow pane,
The light shone in, all golden, on her bed;
And every morn, until the sun was gone,
"Another sunny day," she smiling, said.

She never knew how gloomy, dark, and gray
Those long days were. In time we came to bless;
The elms that gave her sunshine every day,
And robbed the rain of all its dreariness.

Is the world grown as sunny as I was?
I cannot see it as I did;
For, like the elms, your love has come between
My life and me, and turned it all to gold!
—BESSIE CHANDLER, in *Scrubber's Magazine* for March.

MARCH.

The keen north wind pipes loud;
Swift sends the flying cloud
Light lies the new-fallen snow;
The ice-laced eaves drip slow,
For glad spring has begun,
And to the ardent sun
The earth, long time so bleak,
Turns a frost-bitten cheek.
Through the clear sky of March,
Blue to the topmost arch,
Swept by the New Year's gales,
The crow, harsh-choking, sails.
By the swift river's flood,
The willow's golden blood
Mounts to the highest spray,
More vivid day by day.
And fast the maples now
Crimson through every bough,
And from the alder's top,
Swing the long catkins brown.
Gone is the Winter's pain,
Though sorrow still remain;
Though eyes with tears be wet,
The voice of our regret
We hush, to hear the sweet
Far fall of Summer's feet.
The Heavenly Father's love
Looks in the saddened eyes
Of our despairing ones,
Yet doth He cheer and bless.
Doubt and sorrow are dead;
Hope dares to raise her head,
And whispers of delight
Fill the earth day and night.
The snowdrops by the door
Lift upward, sweet and pure,
Their delicate bells, and soon,
In the calm blaze of noon,
By lowly window-sills
Will laugh the daffodils!

—Celia Thaxter.

THOUGHTS FOR THE THOUGHTFUL.

God has promised that a period shall be put to the reign of sorrow: "God shall wipe away tears from off all eyes" (Isa. 25: 8). Can we not wipe away our own tears? If any man dry his own tears, he shall weep again; but if God dry our tears, our eyes shall never lose their light. It all comes, therefore, to a consideration of this solemn question: Who shall put an end to this sorrow? Shall we try frantically, shall we drown our sorrows, shall we banish our grief by pre-empting our memory by things that die in their using? Or shall we say, Thou living God of all joy, Thou only canst put an end to human woe; make my heart glad, and these my face will shine; take the guilt away from my conscience and my whole nature, and then my tears will cease to flow? This is interior work, this is a spiritual miracle, this belongs to the reign of God and the ministry of grace. We resign ourselves, not passively and murmuringly, but actively and thankfully to God, that He may make us glad with His own joy. The Lord awaits our consent to the drying of our tears.—Rev. Joseph Parker.

Why are we so impatient of delay,
Lingering forever for the morrow?
For thus we live to-morrow in to-day;
Yes, and to-morrow we may never see.

We are too hasty; are not reconciled
To let kind Nature do her work alone;
We plant our seed, and like a foolish child
We dig it up to see if it has grown.

The good that is to be we covet now,
We cannot wait for the appointed hour;
Before the fruit is ripe, we shake the bough,
And seize the bud that folds away the flower.

Teach us to wait until Thou shalt appear—
To know that all Thy ways and times are just;
Thou seest that we do believe and trust!
Lord, make us also to believe and trust!

—Selected.

A professing Christian, red and stormy with passion, pale with anger, furious with rage, is a most unseemly spectacle. How can the love of God or man be in such a heart? It is not merely this excess of passion which is discreditable, but the waspishness, the touchiness, the moodishness, which many display, the sensitiveness and susceptibility to offence; in short, the being easily offended, which so many exhibit without an effort to repress it. Your profession requires, my dear friends, a constant resistance of such dispositions; and it is one great part of religion to keep up this resistance. Your piety and principle should be ever at hand for this purpose. Give up the motives, how forcible the obligations! Abjure, then, the idea that religion has nothing to do with temper; adopt the sentiment that your temper must be governed by your religion; and by impetuous prayer, constant watchfulness, and laborious effort,

seek after the meekness and gentleness of Christ.—John Angell James.

I can only indicate how faith acts. It has, as it were, two hands. With the one hand it is constantly rolling upon Christ every worry, every sorrow, every trial, every crushing and overwhelming demand, so that never a thing comes to the soul for a moment or touches it, but that the soul at once relieves itself of its burden by casting that burden upon the Saviour. Oh! have you learned that secret? If not, ask the Holy Ghost to teach it to you, and to enable you moment by moment to live this blessed life, never carrying the burden upon you; but the moment you are aware of the pressure of any anxiety, rolling it instantly and forever on Christ. Then, secondly, the other hand of faith is constantly appropriating, so that hour by hour, as the heart is sensible of present need, the hand is reaching out of Christ just that grace it requires. Thy patience, Lord, in moments of impatience; Thy gentleness, Lord, in moments of irritability; Thy strength, Lord, in moments of weakness; Thy peace, Lord, when storms swirl around the soul.

Oh! learn to appropriate from the fulness of Jesus, hour by hour, what you require; and then just as we are told the depths of the ocean are untroubled by the storms which sweep the surface; as we are told that in the midst of every whirlwind there is a point of rest; as we are told that amid the friction of ascending atoms in every candle there is one place of unbroken stillness—so the soul that has learned this secret of rest and of living in the will of God is in a mighty entrenched castle, and receiving assistance from the resources of God, that soul may go through and through the whirlwind and the storm of sorrow, but in its depths it will have perfect rest.—Life of Faith.

THE CHURCH AND ITS YOUNG PEOPLE.

IV.

BY REV. J. M. DUNNELL.

THE old Cockerel Church, that thirty years ago was a tower of strength in Boston Methodism, had a side door on the south leading out of a brick-paved court. This door gave access to a lobby, from which the main vestry was entered on the right, and from which a series of small vestries was reached on the left. In the first room of the left-hand side, a young ladies' prayer-meeting was held each Sunday evening half an hour before the general service in the large vestry; in the last room, a young men's meeting was held at the same time. The practical working of the meetings was such that unconverted young people were attracted to these means of grace, became interested, and requested prayers. The seekers were then led by their friends to the second and larger service in the main vestry, where the inquirers were encouraged to go forward in response to the invitations given at the close of the exercises. So marked was the increase that came to the church through these half-hour meetings, that it began to pass as a saying: "The way into the church is by the side door." In course of time the young people's service itself received the sobriquet, the "Side Door."

In many churches the young Christians can, if they will, build themselves into a side door through which their unsaved companions may be brought into the household of faith. Young people attract those of their own age; the enthusiasm of youth strikes fire in kindred spirits; our young church members are to be utilized for the glory of God. In large societies, we have found it profitable to arrange for separate meetings for the young ladies and the young gentlemen. Once a month, the two meetings may be consolidated under a single leader. Very precious are the memories of some experiences that have come to us in such gatherings. Some good people who are very jealous for Zion, seem to be in affliction over young people's meetings, and even go so far as to believe that these services would better be abolished altogether. It is true that doors swing out as well as in; we have heard of some young Christians who attend these small gatherings and then absent themselves from the more important means of grace. There is a hinge loose on such doors, and the wrong needs righting.

One mistake, in such cases, is found in the aim of the meeting. The purpose of the managers should be something more than the cultivation of the personal experience of young believers; any church enterprise is already struck with paralysis which works only for Christians; selfish prayer for number one, units for missionary work in behalf of number two; exclusive self-culture tends to death. The aggressive young people who are church members must not permit the special meeting to waste its force on themselves alone; the unsaved must be brought in. The great effort must be to bring by prayer and testimony the truth to the hearts of friends who have not submitted themselves to God. When this is done, young Christians will only be too anxious to crowd into the larger meeting, and see their friends through.

Another mistake is sometimes made by the pastor, who never looks in on his young folks; they toil on alone, and feel that if the minister is not interested in their work, they can hardly be expected to interest themselves much in his. Of course, this is wrong, but it is natural. A wise pastor will be present at the young people's meeting when he can, not to lead, but to show his good-will; love begets love, and it is quite an easy matter for a pastor to take his young workers with him to the general prayer-meeting.

A third mistake is that made by many of the "established" members. They have managed and monopolized the offices, duties and activities of the church for so many years, that they feel they have a sort of acquired right to preach short sermons at the Sunday night service, and they make nothing of speaking five to ten minutes by the clock. They do their best to make the exercises an old folks' service, and then hold up their hands in horror that young blood does not come in and hear them talk. If the older members of the church wish the presence of the young, they must make the service interesting for youth; let the ecstatic expletives, used over and over again, be omitted save as an overflowing gratitude to God calls them out; condense the ten-minute "thought," elaborately worked out to a crisp, two-minute testimony as to present salvation; let the singing be bright and hearty, and there need be little fear that young people will stay away; indeed, it will be difficult to keep them away.

Build, then, our young Christian men and women into a side door of the church; see that the hinges are put on the right way, and

be sure that it is so hung as to swing into rather than out of the church.

MRS. PALMER'S OLD CLOAK.

BY KATE SUMNER GATES.

"SOMEHOW I don't feel satisfied. I should like for once to really and truly give something myself, John. I keep thinking of that verse: 'Neither will I offer to the Lord that which cost me nothing.' That is just exactly what I do when I give you money."

"All right, little woman," said Mr. Palmer, "do as you please and think best. What is mine is yours fully and freely, but if you aren't contented or quite satisfied to give that, why, as I say, do as you like best. And now here is the money for the new cloak—\$125, I think you said it would be; and I must be off. Good-by, dear heart."

There was a loving kiss, and Mrs. John was left to herself.

"I think I'll go down town to-day, and get my cloak," she said to herself. "It seems too good to be true, though, that I am really going to have it. I have wanted it so long. Oh, there! while I am out I must go round by Mrs. Hetzel's, and see if she can come and sew for me next week. I'll go there first, so as to make sure of it."

It was a little narrow street where the dressmaker lived; the houses were as close together as possible, and looked uninviting and poverty-stricken.

"I don't wonder the people have such woe-begone faces. I should, I know, if I were in their places. Oh, dear me! it makes me more than ashamed to think how I have complained sometimes. Why, I'm rich as Croesus, comparatively speaking! There, I believe that is Mrs. Hetzel's. I hope she is at home."

It was the lady herself who answered Mrs. Palmer's knock, and cordially invited her in, but the visitor's kind heart was touched by the unmistakable signs of distress in her hostess' face. She did her errand, and then lingered hesitatingly.

"Pardon me, Mrs. Hetzel," she said kindly; "don't think me inquisitive, but are you not in trouble? Could I help you in any way? I should be so glad to if I could."

"Oh, no, but thank you for your sympathy," replied Mrs. Hetzel, the tears filling her eyes. "Roddie, my only child, is crippled, and suffers terribly sometimes. The doctor told me yesterday that if I could send him to the hospital for treatment, he thought he could be cured, but it would cost one hundred dollars any way, and it is utterly impossible for me to raise so much money. I suppose it is all for the best, but it comes pretty hard."

The poor little mother broke down completely, and Mrs. Palmer's eyes were full. All words of sympathy seemed empty and useless, and presently she took her departure. It was not until she was out in the street that she thought of the money in her pocket. One hundred and twenty-five dollars! What a godsend it would be to poor Mrs. Hetzel! And then all at once Mrs. Palmer stopped just where she was.

"Oh, dear!" she exclaimed softly, in dismay. "Oh, dear! Why, I couldn't—but I might. It would be an offering that really cost me something, though, and John would be willing, I know; but oh, I'm so wicked! I do want the cloak so badly!"

That was what Mrs. Palmer, in a rather incoherent fashion, thought as she stood there; but one could easily surmise what idea had suggested itself to her. In a moment she started again, but now she went slowly, and was evidently deep in thought.

"Perhaps he wouldn't be cured after all," she argued. "But then his mother would always have the satisfaction of knowing that the attempt had been made. My old cloak isn't really bad at all, only the new plush would be so nice. Oh, dear! I hadn't an idea I was so selfish and bad! I don't see how I can hesitate for an instant, and I won't any more, if John is willing."

A little later Mrs. Palmer presented herself at her husband's office. Her face was flushed, and her eyes very bright.

"Well, little woman, what is it?" said her husband. "Couldn't you find what you wanted, or does it cost more than you thought? I guess we can manage it if it isn't too much. You know we're going to be 'perfectly happy' when we have this wonderful cloak, so we can afford to put ourselves out a little."

"O John," said Mrs. Palmer earnestly, "would you mind, should you be ashamed of me, if I wore my old cloak after all? And could I have the money for my very own to do as I please with?"

"Most certainly you may have it; and I cannot conceive of myself as ashamed of you, Annie, under any circumstances. But what is it? Is my little wife going to offer unto the Lord that which costs her much?"

"It's Roddie Hetzel. He's a cripple, and his mother wants to send him to the hospital for treatment, but she can't afford it; and O John, I was dreadfully selfish at first, and I'm so ashamed of myself! If you're willing, I do want to give it to them now."

I cannot tell you anything about Mrs. Hetzel's joy; and Roddie was cured.

As for Mrs. Palmer, I think she was even happier than Mrs. Hetzel. And when, a year later, she laid a worn and threadbare cloak aside, she touched it almost tenderly.

"I am so sorry to give it up," she said to her husband. "I never took so much comfort in any garment in all my life as I have in that cloak."

ABOUT WOMEN.

—Mrs. Ole Bull contributes to the *March Magazine of American History* a paper on Laila Erikson.

—Of the seventy women now students at Zurich, forty are studying medicine.

—"Octave Thane," who has become known as a writer of very bright and original short stories, is Miss Alice French, of Davenport, Ia.

—Miss Mary J. Watson has been elected principal of the Sacramento Grammar School. This is the first time in the history of that city that the position has been held by a woman.

—The assertion is made that there are at least 100 successful women "drummers" on the road, mainly representing firms of Chicago, Cincinnati, St. Louis and Louisville.

—Mrs. Livermore's temperance story, which received the highest prize among two hundred com-

petitors, has been translated into the Bulgarian language by an American lady residing in Bulgaria. "Thirty Years Too Late" is the title of the tale.

—Miss Willard earnestly desires that as many of the white ribbon women as possible shall become members of the School of Politics. She has prepared and proposes carefully to study the three books prescribed for this year's reading, viz.: "Our Country," by Rev. Dr. Josiah Strong; "The Science of Politics," by Mr. Walter T. Mills; and Johnson's "History of Politics."

—Miss Marietta Holley, "Josiah Allen's wife," is ill of malaria at her home in Adams, Jefferson County, New York. Last winter Miss Holley spent several months in New York, but this season she has been confined to the house so much of the time that she has not left her comfortable country home. Miss Holley is in demand by the publishers, and is kept steadily at work despite chills and other disagreeable accompaniments of malaria.

—Dr. Hattie Allen, of Waterloo, Ia., has been chosen assistant professor of medicine in the University of Michigan. She is the first woman ever selected for such a position at the West.

—The Chamolis Sandal Company of Grand Rapids, Mich., is owned and controlled wholly by women. It started some two years ago with a capital of less than \$2,000. To-day it imports its chamolis skins direct from Italy, and the silk used in making them into sandals for children's wear is purchased directly from the manufacturers. It employs hundreds of women at good pay, and uses no machinery of any kind.

—From London Mrs. Helen Campbell has gone to Paris to study the condition of the poor, and will remain there until July, and then go to Germany to stay until autumn. Mrs. Campbell had an exceptional opportunity of studying the poorer classes in London. On her return to this country she will be prepared to give all needed information relative to the ways and means of living in large cities without work or money.

—Among the distinguished strangers in Constantinople has lately been the famous Kurdish Amazon, Madame Kara Fatima. Her military deeds date back to the beginning of the Crimean War, when she led a large body of Kurdish volunteers, who fought with singular daring for Turkey. The Ottoman government remembers her services, and requires these by a monthly pension of five thousand piastres. She is tall, thin, with a hawk-like face. Her cheeks are the color of parchment, and marked with scars. She wears all the dress of the sternest sex, and appears like a man of forty, and a woman who will never again see twenty-five. Slung across her shoulder is her sabre, with its jeweled hilt. Decorations shine on her breast, while the stripes across her sleeve show her to be a captain in the Ottoman army.—The Universalist.

A LITTLE TALK WITH JESUS.

BY MARY E. CURRY.

[The following touching lines were written by a sorely afflicted disciple of the Lord Jesus, one who is a helpless invalid, confined to her bed all the time.]

A little talk with Jesus—how it helps me on the road
When I am weak and weary, and faint beneath my load!
When my heart is filled with sorrow, and my eyes with tears are dim,
There is nothing gives me comfort like a little talk with Him.

I tell Him I am weary, and faint would be at rest.
I am daily, hourly, longing for a home upon His breast;
And He answers me so sweetly, in tones of tenderest love,
"I am coming soon to take you to My happy home above."

I know the way is dreary to yonder far-off clime,
But a little talk with Jesus will whiten away the time;
And yet the more I know Him, and all His grace explore,
It only sets me longing to know Him more and more.

I cannot live without Him, nor would I if I could;
He is my daily portion, my medicine, my food;
He is altogether lovely, none with Him can compare;
The chief among ten thousand, the fairest of the fair.

I know He'll keep His promise, for His promises are sure;
If I continue faithful, and to the end endure,
He will bear me up to heaven, where many mansions be—
There I will talk with Jesus, and He will talk with me.

MUSIC AND ART NOTES.

—Dallin, the sculptor, is making a bust of James Russell Lowell.

—To the exhibition of the Water Color Society of New York over 1,300 pictures were sent, but only about 600, or less than one-half the number offered, were accepted.

—The Museum of Fine Arts in this city has received, through the agent of the Egypt Exploration Fund, a valuable lot of sculptures and monumental relics relating to the period of the Hyksos kings.

—The Boston Water Color Society has opened its annual exhibition at Williams & Everett's.

—In power, volume, and variety of sound, the organ is doubtless justly entitled to be called the king of musical instruments. But in two important points it yields to the violin and to the other members of the violin triad—the viola, the violoncello, and the double bass. When some one asked Mozart to state what was requisite to constitute a good pianoforte-player, he touched his fingers, his forehead, and his breast, thereby indicating that the pianoforte-player needs brain, feeling, and dexterity of hand. Now, given the feeling, the piano is naturally so cold an instrument that even the most skillful performers on it find a difficulty in throwing all the feeling of which they are conscious into their playing. The violin, on the other hand, is a warm and sympathetic instrument, and readily responds to the mood of the performer. In other words, the connection between the performer and the instrument is more intimate in the case of the violin and its congeners than in that of any other instrument. Next, all other instruments lack the power of "singing." In this respect, the piano, the harp, the guitar, and its first cousin, the banjo, are notably deficient; since, rightly considered, they are merely instruments of percussion, and cannot even sustain the notes which they emit. The flute, the organ, and all other wind instruments, on the other hand, do possess this sensitive capacity. But they cannot, like the human voice, fill in so to speak, the gaps in the gamut. But are there any gaps in the gamut? Most undoubtedly there are—enormous gaps. The octave at present in use among all civilized nations comprises but thirteen distinct sounds, all told. But in the scale constructed by scientists—Helmholtz and others—and hence called the Philosophical Scale or Gamut, the number of distinct sounds is seventeen; and even this gives but a very faint idea of the almost innumerable degrees of tone, distinguishable by an acute ear, between, say middle C and its octave.

Now, the human voice can render all these shades of sound, and so also can the violin tribe. The music produced on these instruments, may, therefore, most aptly be termed "linked sweetness long drawn out."—*Cassell's Magazine*.

DISPUTING GOD.

BY REV. C. H. WETHERS.

THE Apostle Peter was quite apt to dispute his Lord at times when his self-opinion got stiff control of him. On a certain occasion, he said: "Not so, Lord," and was reprimanded for it, as he well deserved to be.

And this suggests that many of our troubles and bitter experiences come by disputing God. We are very prone to want to have our own way, and then we dispute God's right to demand certain things of us, which conflict with our ideas of propriety. But we cannot do this without involving ourselves in some sort of trouble. We may not, and do not, always suffer, immediately, the consequences of our imprudent and oftentimes impudent disputing against God; but we are sure to experience trouble, at some time, by reason of such conduct, unless, happily, we retract our steps by a thorough repentance of our sin.

It is true that we often excuse ourselves by saying that we do not intend to directly and flatly dispute God. But, after all, it amounts to that when we refuse to submit to such a course as God, evidently, marks out for us. And especially is this so, when the question of duty respecting God's plain commands, in His Word, is brought to our attention; and yet we either hesitate to obey them or positively neglect them. Take the case of an awakened sinner. He is told that he must repent of his sins and believe on Christ. But he hesitates, for some reason, to do so; or, it may be, he will not do so. Now, this is disputing God. It is practically saying, "Not so, Lord." And how many and bitter have been the troubles which such ones have experienced by thus disputing their Lord!

Then, too, when some have been converted, they have, virtually, disputed God by not making a public confession of their faith in Him, through prompt submission to His sacred ordinances. And the consequence is, they have suffered a great deal in a loss of saving interest in divine things, and a barrenness of spiritual life, to say nothing of a condemning conscience and perhaps the direct judgments of God upon them. Dear reader, it is very hazardous to dispute God. Beware!

The Little Folks

FIVE LUMPS OF SUGAR.

WHEN Ethel May waked Monday morning, her mind was filled with an idea given by her teacher in Sunday-school the day before.

She had that rare style of teacher who managed to interest her class in the lesson, and who gave, in a bright, cheerful manner, many hints which lodged firmly in the minds and hearts of her young hearers.

Yesterday she had said to them:

"I think almost everybody in this world is either sugar or lemon. They sweeten things for other people, or make them sharp and sour. Now I want every girl in this class to make up her mind to be sugar; and whenever she sees any one in trouble, or cross, or tired, or in any way wrong, just pop a great, big lump into that person's mouth, and see what will happen."

The girls had laughed, but the impression remained, and Ethel May, waking that dismal, cold Monday morning, her quite made up her mind to try the plan. Being an imaginative child, she improved upon the idea to her mind, and by the time she was dressed, had decided to take five lumps of sugar with her that day, and if success warranted it, to double the number to-morrow.

She soon used her first lump. Tom, her younger brother, was grumbling away like a lion-natured bear. It was hard to go to school in this sleety rain, and, somehow, things always seemed harder for Tom than for any one else; at least, he thought so. Just now it was his books he could not find, and he was dashing about in that helpless, masculine manner which develops so early.

Although a good-natured child, Ethel never concerned herself much with Tom's worries. There was always something for him to grumble over; but this morning, with a little feeling of curiosity as to the result, she decided to give her first lump of sugar to Tom.

"I'll help you to find them," she said, cheerily. "I think they are on the table in the library."

Notwithstanding his emphatic assurance of having looked there "a dozen times already," the missing books were found, and Ethel gave him his hands without the tempting "I told you so"—that slice of lemon we slip so often into the mouth of our neighbor.

His looks of relief and grateful thanks were her only rewards; but she did not mind that, and started off with a cheery "good-by" to mother, who stood watching her from the window.

It was not pleasant out of doors; for the sleety rain beat against her face, and she had a long walk before her. So she anxiously heeded a little child who was timidly trying to cross a swollen drain, and the "Please help me over" struck her as rather an unpleasant interruption. Suddenly she remembered the sugar, and took out another lump.

With ready hand and strong arm, she jumped the little girl over the gutter, and helped her to cross the slippery pavement, landing her safely on her own doorstep; then, not waiting for thanks, hurried off to school.

We all know how many opportunities of sweetening are given there. A kind word, a lesson help, a lunch shared, and you will not be surprised to find that when Ethel started for home she had but one lump left of the five she had taken with her in the morning.

Thinking of this as she walked slowly along, determining to save it up for some great occasion, she was startled by that prodigious roar near by that she nearly dropped her books in the street. The explanation was ludicrous. In the middle of a slopy, half-frozen pool, a little boy was seated; and it was wonderful to see how so much noise could come from such a small cause.

Farther up the street ran a larger boy, dragging a sled, and prancing in imitation of a half a dozen wild horses, apparently unconscious of the fact that there was "a passenger aboard who had been left behind."

"O dear!" Ethel thought, half regretfully, "I must my last lump go to comfort that little rascal!"

Her hesitation was but momentary; then, stooping down, she lifted the small traveler to his feet, and sent a call after the runaway sled which brought him to a full stop. But it was not easy to comfort the little fellow; he was completely under way, and his mouth opened again for another roar, which closed abruptly, for into the yawning cavern was pushed something soft and sweet, and the yell could be postponed until that was settled.

The other boy now joined them, and to him Ethel delivered a little lecture, sweetened with another chocolate drop, then started the pair off again, seemingly on the best terms.

"Now I am out of sugar," she said to herself, "and must hurry home as fast as I can for fear of seeing some one I cannot help." That night, while talking things over with her mother, she told her of the teacher's idea, and her own manner of carrying it out. "But, dear me, mother," she added, with a merry laugh, "it will never do to limit one's self to five, or ten, or twenty lumps. One must just carry the whole sugar-bowl along."—S. S. Times.

AN APPEAL TO THE CHURCHES

from the

Student Volunteers for Foreign Missions.

At this time last year, 250 college students were gathered at Mt. Hermon to study the Bible. Of these, one hundred declared their purpose to go as foreign missionaries. Since then the work has spread from college to college throughout the United States and Canada, until more than 2,300 students (350 of whom are women) have volunteered for the foreign service. One hundred of these are once again among the students gathered for Bible study across the river from Mt. Hermon.

It is our desire to place before the churches some of the reasons which have led us to decide.

First and foremost, our Lord's command—"Go ye into all the world and preach the gospel to the whole creation." Does "go" mean stay? And does "preach the gospel to the whole creation," mean keep repeating that gospel to a few, while two-thirds of our race have never heard the name Jesus? Instead of regarding the world as the field, have we not been practicing "high farming"—cultivating certain sections to the highest degree, and allowing the vast tracts to go to waste? Has not the church said of each succeeding generation—"Send the multitudes away?" Or, at best, has it not, in response to the words of the Master, "Give ye them to eat," continued to feed the first three or four rows over and over again, allowing the masses beyond to die of starvation?

It seems necessary to remind some of our readers that they have not paid for their paper to Jan'y, '89. We hope it will be convenient for all to do so at once. Send by post-office orders, check, or hand the amount due to the preacher in charge, that he may settle with the publisher at Conference.

The Week.

AT HOME.

— About 3,000 Chicago printers are out on a strike.

— The town of Cottage City has voted for license.

— A fire in Camden, Me., caused losses estimated at \$30,000.

— A boiler explosion at Santa Clara, N. Y., killed two men and seriously injured seven others.

— Freeman B. Prince, at Auburn, Me., has been arrested on the charge of forging a bill of Calvin P. Davis.

— The Reading Railroad strike was declared off Wednesday night. The Reading Company reiterates their statement that they will not take back any of the strikers.

— The bids for the building of the new public library at Cambridge were found to be all too high, and none were accepted.

— Eighteen coal barges, containing 400,000 bushels of coal have been wrecked on the Ohio, near Steubenville.

— The Chinese treaty has been signed. Chinese laborers are prohibited from entering the country for twenty years.

— Milwaukee had a \$25,000 explosion and fire last week. Several firemen were killed and injured.

— An express train on the Delaware, Lackawanna & Western Road was wrecked on Friday, killing one passenger and wounding twenty others.

— Commissioner Morrison has denounced Counsel Goudy of the Northwestern road for offering the interstate board a private car to Omaha.

— A shocking tragedy was enacted at Boston, Me., last week. A brutal fellow named Warren had murdered his wife by beating her, and when arrested asked to see his two little daughters. Before the officer could interfere he shot them both, killing one instantly and fatally wounding the other, and then killed himself.

— The Cattle Trust of Denver has closed a contract with the French government to supply the French army with 150,000 head of beef cattle annually. The cattle will be all range stock. The price to be paid has not been made public. The shipments will be made to Chicago, where the cattle will be slaughtered.

— The Central Trust Company of New York has secured a judgment for \$21,765,505.74 against the Wabash, St. Louis & Pacific railway.

— The southward bound Cuban mail train on the Savannah, Florida and Western Railway crashed through a trestle Saturday morning about 75 miles south of Savannah, Ga. Twenty-three passengers were killed and 33 injured, many of them very seriously. George Gould and wife were among the passengers, but they escaped with slight injuries. President Wilbur of the Lehigh Valley road and his three sons were also on the train. One son was killed and Mr. Wilbur and the other two seriously hurt.

— Among the deaths last week was that of William Halford, the proprietor of "Halford Sauce."

— The Atchison, Topeka & Santa Fe engineers and firemen quit work last week, out of sympathy with Burlington strikers, but subsequently resumed, with the understanding, it is said, that they should not haul any of the latter's freight.

— Hon. Horace Fairbanks, ex-Governor of Vermont, died at the Fifth Avenue Hotel, New York, Saturday afternoon. He was 68 years of age, having been born in Barnet, Vt., March 21, 1820. His father was the late Governor Erastus Fairbanks who removed, in 1825, to St. Johnsbury. In 1826 the firm of E. & T. Fairbanks & Co. was established, and the growth of the famous Fairbanks scale works began. At the age of 18, Horace Fairbanks entered the office of his father and uncle, as confidential clerk and agent, and so continued until 1843, when he was admitted as a partner. So he began his career in charge of the financial department of the house of which he was afterward to become the head. In 1876 he was elected Governor of Vermont. Mr. Fairbanks devoted money and time to the interests of his native State, projecting and constructing the Portland and Ogdensburg Railroad and erecting the St. Johnsbury Athenaeum and Art Gallery (built in 1869) which, with a library of 10,000 volumes, he donated to the town.

— Henry Bergh, the founder of the Society for the Prevention of Cruelty to Animals, died at his home on Fifth Avenue in New York last week. Mr. Bergh was born in the city of New York in 1823, and was educated at Columbia College. He was the author of various poems, tales and sketches. In 1863 Mr. Bergh was made secretary of the Society for the Prevention of Cruelty to Animals. He was known, however, not so much as a writer, diplomatist, or government official, but as the founder and president of the S. P. C. A. Alone, in the face of indifference, opposition and ridicule, he began the reform which is now recognized as one of the beneficent movements of the age. The American society now has branches all over the country and covers all sorts of cruelty practiced on all sorts of animals.

— The "oldest inhabitant" could recall nothing that equaled in unexpectedness and severity the blizzard that first visited Washington last week, and came rapidly upon the coast protruding telegraphic wires, wrecking vessels, blocking railroads, and expending its force and dropping its heaviest weight of snow upon New York city and the country intervening between that city and this. For five days—from Monday to Friday, communication both by wire and rail was practically suspended. Messages were sent between this city and New York via cable to London. Great suffering and inconvenience were caused by this remarkable blockade. In New York the elevated and surface roads could not be run, the dead could not be buried, the prices of many kinds of food rose to a high figure, and business was reduced to a minimum. A great many trains were stalled in the snow drifts. The loss of life by wreck, especially at the Delaware breakwater and on Chesapeake Bay was appalling. This city and vicinity were fortunately spared the severity of the storm, and the principal inconvenience was isolation from the rest of the world.

LEGISLATIVE.

— The Senate engrossed the "ten-

ment house" liquor bill; substituted Senator Shear's bill for the adverse report relative to pensioning certain Boston call firemen; ordered the "one per cent" liquor bill to a third reading; and engrossed the bill establishing the salary of the secretary of state at \$4,000 and adopted an order fixing that of the auditor at the same figure.

— The principal business in the House was the discussion and rejection of the Beverly division bill by a vote of 108 to 93, and a subsequent refusal to reconsider their action. A bill was reported providing that the State may take the "reservoir" lot as a site for a State House extension.

CONGRESSIONAL.

— The Senate passed the under-valuation bill. The House disagreed upon the urgency deficiency bill and appointed a committee of conference. Thirty-five pension bills were passed. Mr. Hitt of Illinois reported the joint resolution to promote commercial union with Canada. It provides that whenever Canada declares its desire to establish commercial union, having a uniform revenue system by which internal taxes will be collected and like import duties upon articles from other nations, with no duties upon trade between the United States and Canada, the President shall appoint three commissioners to meet a similar commission from Canada and prepare a plan for the assimilation of import duties and revenue taxes of the two countries and an equitable division of the receipts in commercial union.

ABROAD.

— Gen. Boulanger has been deprived of his command.

— Rev. Sheldon Jackson, missionary to the Alaskan islands, is reported to have been drowned.

— The Meuse has overflowed its banks and inundated Heugem, Borgboren and Irtren, in Holland.

— A republican conspiracy has been discovered in Valencia, Spain. Several persons have been arrested at Jativa and Alicante.

— It is reported that the Sudanese have again attacked Suakin, and that the acting governor of the town has been killed.

— A construction train on the Mexican National Railway jumped the track fifty miles south of Saltillo on the 14th, killing six Mexican laborers on board and injuring twenty more.

— The predictions of the success of Goethe's conversion scheme appear certain to be realized. The new stock is quoted at more than 1 per cent premium before it is issued. This means that the British Government is able to borrow at less than 2-3-4 per cent.

— A monument which will cost \$2,000,000 will soon be erected in Panama to the memory of Gen. Bolivar, the liberator of Bolivia, Colombia, Ecuador, Peru and Venezuela. Each of the five republics will contribute \$400,000 for the purpose.

— Gen. Antonio Flores has been elected president of the republic of Ecuador. He is at present minister of Ecuador at Paris.

— The order for the arrest of Gen. Popoff in Bulgaria in connection with the defalcation scandal in the war office was issued by the judicial authorities. Prince Ferdinand refused to sign the warrant of arrest, assigning as a reason that the charge was not proved.

— A wedding party of sixteen persons, returning from the church at Neustadt, Hungary, on the 15th started to cross the ice in the Danube in carriages. When half way across the ice gave way and the entire party was drowned.

— The blizzard of last week crossed the ocean and blocked the roads and railways of Scotland and England.

— Bradlaugh's oath's bill passed to a second reading in the Commons by 100 majority.

— On Thursday last the rate of discount at the Bank of England was reduced to 2 per cent. The profits of the Bank for the half year have been \$3,500,000 and more.

— Rioting continues at Arles in France, where two Zouaves were killed in a fight with Italian laborers. A mob of 10,000 demanded that the authorities turn the murderers over for punishment. The guards were overpowered and one of the prisoners was nearly killed. Twenty thousand persons attended the funeral of the Zouaves, and subsequently French workmen attacked the Italians employed on the dykes, with fatal results to several.

— The volcano Popocatepetl is reported as displaying signs of activity.

— Later news from China state that about 20,000 lives were lost by the earthquake in the Yunnan and Szechuen provinces and much property was destroyed.

— The Manitobans have gained their point in the matter of the railway, the Canadian government having finally yielded. The indemnity to be paid to the Canadian Pacific for the damage to this infringement upon its charter, it is said, will be from six to eight millions of dollars. The Manitobans will at once proceed with the building of their road which will connect them with the American roads.

— The dead Kaiser was laid to rest at Charlottenburg, on Friday last, with impressive services and a grand demonstration of sorrow. The Emperor was prevented by the intense cold from being present, but watched the procession from the window of a salon overlooking the Park. Prince Bismarck and Count von Moltke were also absent. Among the royal personages in attendance were Prince William, the Imperial Prince of Russia, the King of Saxony, the King of Belgium, and the King of Roumania, the Grand Duke Michael and Nicholas of Russia, the Prince of Wales, and the Crown Prince of Italy, Denmark and Greece. Dr. Koegel officiated both at the cathedral and the mausoleum. As the funeral cortege wound its way over the Castle Bridge and Unter den Linden over the spectator of the vast throng stood uncovered and silent. Memorial services were also held in London, Paris, Constantinople, Vienna and Washington.

— Pursuant to the call of a well-arranged programme, the Methodist of Lynn District met with the old mother church in Lynn in a Conventional Convention, March 6. Delegates from nearly every church on the district were present, representing the Sunday-school, the Woman's Home Missionary Society, the Young People's Society, and general church work.

— Promptly at 9.30 A. M., the convention was called to order by Rev. George W. Mansfield, chairman of the committee who arranged for the convention. Rev. Dr. Dorchester conducted the devotional services, after which the convention organized by the choice of the following officers: President, Rev. Dr. Mansfield, presiding elder of the district; vice-presidents, Hons. Fred. Wilcox and James P. Almy; treasurer, Rev. G. W. Mansfield; secretary, Rev. John Galbraith; assistant secretary, Rev. Alex. Dight. The programme as arranged was then taken up. Every

speaker was present and prepared as his name was called.

Dr. Mansfield gave a comprehensive report, showing that the district is in a very gratifying condition religiously and financially. Among the many excellent suggestions of the report, one is especially worthy of mention, i. e., "The churches are demanding higher pulpity ability." Doubtless this would be true of other districts also; and both church and ministry will be the gainers when the pulpit, and not the street, becomes the minister's throne of power.

Rev. J. D. Pickles and Mrs. M. E. Campbell spoke on "Temperance Church Work," the one vividly describing the evils of the liquor traffic and the position of our church toward the entire traffic as seen in her legislation, forcibly urging the need of organizing the voters, the women, and the children into compact bodies, that by votes, agitation and training the whole power of the church may be opposed to the evil; the other confined her remarks to a sober and judicious study of the work of the W. C. T. U., closing with an earnest plea for temperance instruction in the Sunday-school and the home, and for the attendance of temperance voters at the primaries and the polls.

Hon. James F. Almy and Mrs. Dr. Dorchester treated the theme, "Church Idlers—How Shall We Set Them to Work?" The one suggested that love would solve the problem; and love for God and man in the heart of church workers will be a sovereign remedy for the cure of church idlers. The other described the idlers. They are not the gossamers; they are not the grumblers. "They like weather prophets, can scent a church blizzard as far as Manitoba." Fashion and stingsiness have a good deal to do with making idlers. Others are idle because they do not know what to do. The remedy? Let workers single out one at a time, and pray much and see great results.

After a song by Master Fred. Procter, a boy five years old, the convention adjourned. Promptly at 1.30, Hon. J. F. Almy called the convention to order, and Rev. Dr. McKewen conducted the devotional services. Dr. Peirce and Baldwin spoke on the Sunday-school. Dr. Peirce in a masterly way traced the effect of the Sunday-school idea. The suggestion of a Sunday-school was of God, called out in opposition to Thomas Paine. To the Sunday-school we owe the increasing great interest in Bible study, the vast libraries of Biblical literature, and the Chautauque movement with all its educating influence. With great power he urged, in closing, that the Sunday-school of the future must be taken into the church and become a part of the church, and every baptized child be received on probation and trained for membership in the church. Dr. Baldwin very clearly and forcibly outlined "The True Sunday-school."

Bishop Foster was then introduced, and for nearly an hour spoke on the vital theme, "The Church—Her Mission." He defined the true church as "a congregation of regenerate men and women," and closed with the thought: The mission of the church is the same as the mission of Jesus—to make a holy people. No abstract can give any idea of the address. On the last thought especially the Bishop was at his best, and that is saying a good deal. He carried the vast congregation with wonderful power, even for him.

After a song by Master Procter, Dr. McCabe gave an address on the Parent Missionary Society. It was one of the Doctor's finest efforts, and thrilled all hearts. No part of the address awoke greater enthusiasm than the closing prophecy that the time is coming when diversities of missionary administration will cease, the entire work be unified, and as a result the world will feel the power of a united movement.

It was a difficult thing for any speaker to follow Bishop Foster and Dr. McCabe, and yet Mrs. Dr. Gracey did, and not only sustained but intensified the interest as she described the influence of the Gospel in elevating women, and the duty of women to carry the Gospel into all lands.

After a recitation by Miss Sadie Foote, Mrs. Dr. Baldwin took up the theme for the evening, giving a graphic description of the work that Christian women must do in heathen lands. At the close of Mrs. Baldwin's address, the convention adjourned until 6.45.

At the appointed hour, after appropriate music by a select choir, Rev. Dr. Chadbourn offered prayer, and Rev. W. N. Brodbeck gave an address on the Woman's Home Missionary Society. Following him Revs. W. P. Odell and W. I. Haven represented the Young People's Christian League.

During the day tender and appropriate resolutions were adopted in reference to the death of Rev. L. R. Thayer, D. D., late a presiding elder of the district. A resolution was also adopted, extending the cordial thanks of this convention to the ladies of the Methodist churches of Lynn for the generous and ample collations provided by them, fully meeting the needs of a gathering large beyond all precedent, and taxing their resources to a degree which could not have been foreseen, but which has only demonstrated how grandly generous hearts and ready hands can meet an emergency.

Complimentary resolutions were passed, thanking the speakers for their work, and the railroads for reductions of fares. It was also voted to hold another Conventional Convention in the Hamlet, commencing in August next, beginning on the Monday preceding the annual camp-meeting and lasting until the camp-meeting opens.

Such is a brief report of a very important gathering. It would be difficult to overestimate its influence for good. Instead of dividing up into special hobbies the varied interests of the church were presented in such a way that it must have a broadening effect upon all who attended. The large church was taxed to its utmost to seat all who came to hear.

Too much cannot be said in praise of the way in which the Lynn churches entertained the large gathering. The spacious dining hall of the First Church was filled both noon and evening, and the tables laid even a second time to accommodate the throng. The spirit that cheered Jesse Lee's heart by the generous welcome accorded after his neglect in Boston, still lives in the hearts of his spiritual children. Long may it live, until the entire church of God shall thrill with generous sympathy and holy love to the church and to God!

JOHN GALBRAITH, Sec.

The exceedingly tasteful and convenient alterations made in the interior of Messrs. Charles A. Smith & Company's merchant tailoring establishment, on School St., are much admired by their patrons, and are worthy of an inspection by gentlemen. The improvements in the appearance of their already elegant establishment is conceded by all. The architect has produced a most pleasing effect in the old Colonial style of decoration, painted in pure white, which is in perfect harmony with the general finish of the architecture of the room. With increased facilities for business, and with the largest and most varied stock of fine imported woolsens ever shown by any tailoring house in this country, Messrs. Hodgkins & Beals are deserving of all success for their enterprise and progressive spirit. — Boston Courier.

The great inconvenience which customers have found in selecting upholstery goods at

one place and carpets at another has been entirely obviated by the enterprising firm of J. H. Pray, Sons & Co., who have combined the two lines of goods in one store.

The great advantage of selecting these two lines of goods together cannot be overestimated. It is not only a great convenience, but insures perfect harmony in colorings.

Prang & Co. have proved an important factor in the art-education of the American people and in the development of a taste for what is most beautiful in art. They enter upon the Easter season with a tempting array of art-novelties in the line of cards, sachets, booklets and various artistic combinations. These all show a marked advance in their delicacy of treatment, richness of tint and exquisite refinement of grouping over similar publications and, indeed, over their own productions of other years. Messrs. Prang & Co. have evidently kept pace with a public taste which has been growing more critical and exacting with advancing years. Nothing could exceed the skill and delicacy of touch displayed in many of the cards in which lovely cherubs and graceful maidens live in beauty with a wide range of Nature's efflorescence. Altogether the collection is a credit to American artistic skill and ingenuity.

We are glad to call the attention of our readers to the advertisement of Messrs. Chandler & Co., of this city. It is a business house which has a wide reputation for keeping the best of goods and selling for fair prices. Purchasers of Dry Goods can feel assured that when they trade with this house they will get the worth of their money, whether they purchase the most expensive fabrics, or goods of a lower grade.

FIGURES TALK.—Over 150,000 people stopped at the Grand Union Hotel, New York, during the last year. The secret of this Hotel's success is a healthy condition of the nerves, blood, stomach, liver, kidneys and bowels, and the perfect condition of the system. The management take care of their patrons and they give them the value of their money.

In order to make their upholstery department popular, and to build up a business rapidly, John H. Pray, Sons & Co., have decided to sell at very low prices during this spring season.

The Great Spring MEDICINE

EVERY one needs a spring tonic—a remedy which will strengthen and invigorate the system, tone up the action of the organs, and thus bring about a healthy condition of the nerves, blood, stomach, liver, kidneys and bowels, and assist Nature in the effort which she always makes at this season of the year to cleanse, purify and invigorate the system. The Spring is the time above all others for the body to get well. It is the time for the comparatively weak to keep in good health by the use of a judiciously selected spring medicine.

The greatest of all Spring medicines is Dr. Greene's Nervine Nerve Tonic. This wonderful remedy is recommended by physicians, druggists and the people everywhere as being the most marvellous in its effects of any known medicine. If you are nervous, irritable, depressed and cannot sleep at night, use this remedy by all means, and you will find it a most powerful and refreshing. If you wake tired mornings, with dull head, bad taste in the mouth, no appetite for breakfast, and feel weak, languid and exhausted, this remarkable remedy will clear your head, give you an appetite and restore your strength, vigor and energy. If you have dyspepsia, indigestion, biliousness, constipation, kidney complaint, pain and weakness in the back, this remedy will give you sure relief and cure. It is a perfect specific for nervous debility, neuralgia, nervous or sick headache, heart disease, palpitation, paralysis, numbness, trembling and all nervous diseases.

Use this remedy and you will never regret it. It is a safe, sure and positive cure. Do not be persuaded to take anything else, for this remedy has no equal.

Dr. Greene's Nervine Nerve Tonic.
Price \$1.00 per bottle.
For sale by all Druggists.

Dr. Greene, the discoverer of this valuable remedy, is the eminent and able physician in the cure of nervous and chronic diseases, who gives consultation and advice free of charge, at his office, 84 Temple Place, Boston, Mass. His book, "Nervous Diseases—How to Cure Them," mailed free to any address.

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